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A trapper wears an HBC point blanket capote and a hat adorned with turkey feathers in this detail from the original painting *Not Alone*, by Jerry Crandall. For more information on Crandall's work, visit the website Eagle-Editions.com.

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to enjoy the arrival of the Belugas and celebrate Manitoba's 150th
Sunday June 28 to Saturday July 4, 2020

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CANADA DAY IN NORTHERN ONTARIO

to enjoy the Canadian and the Canadian Pacific Railway!
Sunday June 28 to Thursday July 2, 2020

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Canada's History magazine was founded by the Hudson's Bay Company in 1920 as *The Beaver: A Journal of Progress*. The HBC's commitment to the History Society and its programs continues today through the Hudson's Bay Company History Foundation. Canada's History Society was founded in 1994 to popularize Canadian history. The society's work includes: *Canada's History* magazine, *Kayak: Canada's History Magazine for Kids*, CanadasHistory.ca, and the Governor General's History Awards.

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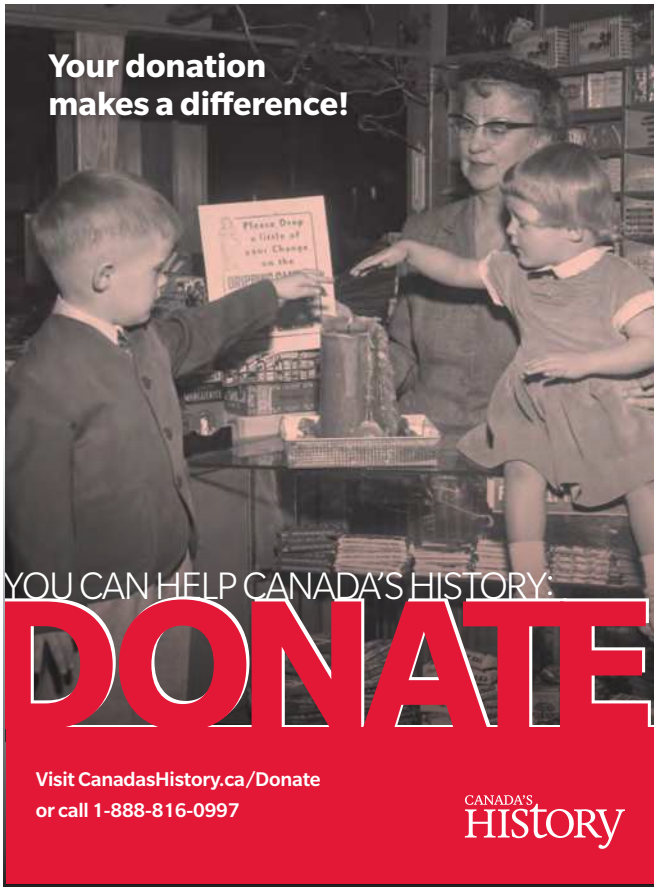

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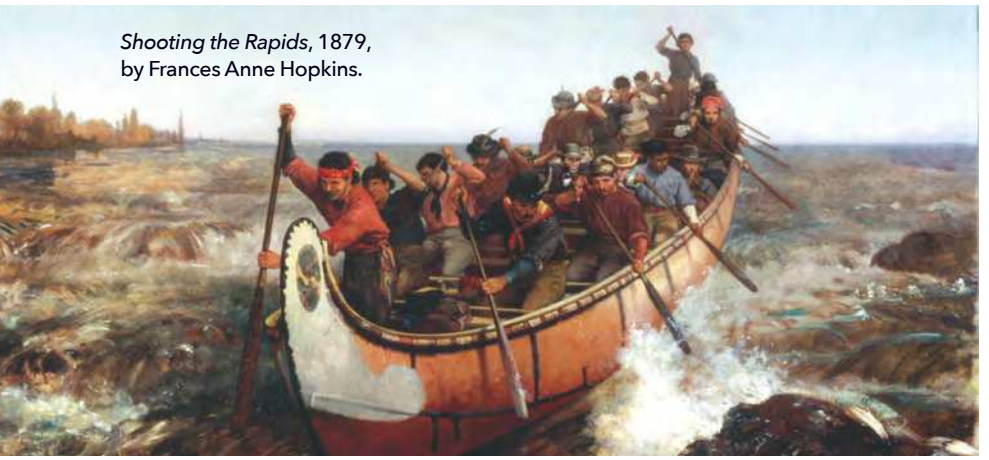

Shooting the Rapids, 1879, by Frances Anne Hopkins.

In good company

When I was growing up in the Maritimes, Hudson's Bay Company was nowhere to be found in my childhood history texts. Provincial curricula tended to focus on regional and local histories, and my lessons in Nova Scotia were filled with tales of the Acadians, the Order of Good Cheer, and the seemingly endless eighteenth-century clashes between the British in Halifax and the French at Fortress Louisbourg on Cape Breton Island.

It wasn't until I moved out West in the late 1990s that I was properly introduced to the story of North America's oldest company. Back then, as a young newspaper reporter, I never dreamed that I would one day be the editor-in-chief of HBC's former flagship magazine, *The Beaver* (now known, of course, as *Canada's History*, run by Canada's National History Society).

I also didn't realize that many of the communities in the Northwest, including major cities such as Edmonton and Victoria, began as HBC outposts during the fur-trade-era that dominated life in the region for more than two centuries.

On May 2, 2020, HBC will mark its 350th anniversary. It's an incredible accomplishment and a testament to the Company's ability to change with the times. In this issue, we feature several stories that explore HBC's impacts on Canada and on North America. Writers Karine Duhamel, Joe Martin, and Christopher Moore provide important perspectives on topics such as HBC's impact on Indigenous peoples and the far-reaching business legacy of the Company.

I'm guessing that Canadians today are most familiar with HBC as a retail chain. Ever since the Company opened its flagship department stores in the early 1900s, it has been at the forefront of consumer culture. In many cities, the HBC department store was central to community life, a place to gather, to socialize, and, of course, to shop.

When I consider HBC's legacy, I think of its marvellous archival and artifacts collections, both of which are held in Winnipeg by the Archives of Manitoba and the Manitoba Museum, respectively. These collections are incredible historical resources for researchers, writers, genealogists, and the general public.

As HBC marks its 350th, let's raise a toast to the Company's employees. Indigenous and non-Indigenous, women and men, over the centuries they helped to transform a risky trading venture at Hudson Bay into a fur-trading empire and then later an international retail icon, forever changing the course of the continent.

Mark Reid

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Karine Duhamel, who wrote "Untold Tales," is Anishinabe-Métis. She is a curator at the Canadian Museum for Human Rights, working to deliver superior content and visitor experiences. She is a member of the board of directors for the International Council of Museums Canada, a board member for the Facing History Board of Scholars, a speaker for the Treaty Relations Commission of Manitoba, and co-chair of the Expert Group on Indigenous Matters for the International Council of Archives. Duhamel holds a Ph.D. from the University of Manitoba.

Christopher Moore (www.christophermoore.ca) wrote "Weaving a Tale." He is a contributing editor at *Canada's History*, where he has written columns and features for more than twenty years. His HBC credit card bill is fully paid.

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Nancy Payne wrote the Destinations article "Culture Reclaimed, Culture Shared." She is features editor at *Canada's History* and the editor of *Kayak*, a Canadian history magazine for children that is also published by Canada's National History Society.

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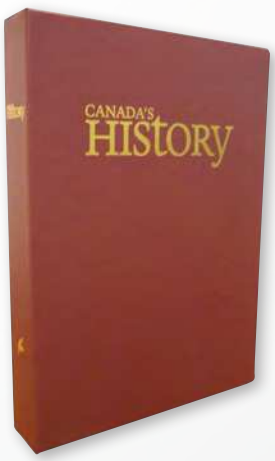

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CANADA'S HISTORY

Lucile's legacy

Fashion designer Lucile, Lady Duff Gordon in 1904.

It is so wonderful, your feature on Canada's fashion queen ("Fashion's Queen," February-March 2020). My grandmother Berthe Boucher lost her husband to the 1918 flu in Montreal. She went into the rag trade, sewing in sleeves and being paid per sleeve. At the end of her first day, she owed money. She became a couturier to a select clientele, including me. I cherish the first communion dress she made me in 1956. Thank you for spotlighting our courageous women.

Cathy Enright
via email

Monitoring the Chilkoot Trail

I read the article on climbing the Chilkoot Trail. ("Conquering the Chilkoot," February-March 2020). The North West Mounted Police was not the only authority monitoring the trail. In fact, Canada's customs service had a man on-site. I know this because my grandfather was that customs official. Frank Charman started out as an office boy in the customs offices in Vancouver. In 1898 he was posted to the Yukon, and he remained at the trailhead until the railway was put in and traffic on the trail lessened. It may seem a small point, but I think it is important to acknowledge it.

Sonja Sanguinetti
Vancouver

Rebuilding a Hurricane

I am a new subscriber to this wonderful magazine. I noted the short article about the Hawker Hurricane touching down in Calgary. ("Hawker Hurricane touches down," February-March 2020). This is a great story. I do wish to point out that Vintage Wings of Canada in Gatineau, Quebec, is also in the process of restoring a Canadian-built Hawker Hurricane (K5447), and we hope to fly it later this year. The Vintage Wings Hurricane will be dedicated to a Canadian fighter pilot, Willie McKnight from Calgary, who fought during the Battle of France.

Claude Brunette
Gatineau, Quebec

Taken at face value

Having lived during the events mentioned in David Frank's piece ("Brief Parole," December 2019-January 2020), and even during the latter part of the Viking hoax saga ("The Great Viking Hoax," December 2019-January 2020), I realize more than ever that my younger years were a time of unwarranted trust in power figures. Perhaps the militaristic ideal of obedience permeated postwar society. Though I was hardly aware of it at the time, my school chums and I viewed those in authority with respect. No doubt we were merely reflecting the attitude of our teachers and parents. The articles by David Frank and Douglas Hunter help to show that the good old days were not always better.

Peter Broughton
via email

Email comments to editors@CanadasHistory.ca or write to *Canada's History*, Bryce Hall Main Floor, 515 Portage Avenue, Winnipeg, MB R3B 2E9 Canada.

Inuit Elder Qapik Attagutsiak walks along the shore near her home in Siuraq, Nunavut.

Below: Attagutsiak at a Parks Canada ceremony on January 27.

Home front hero

Inuit elder honoured by Parks Canada for her contributions during the Second World War.

A ninety-nine-year-old Inuit woman who contributed to Canada's Second World War efforts in a unique and little-known way has been recognized by the government of Canada.

Qapik Attagutsiak was named a Hometown Hero by Parks Canada during a January 27 ceremony for work she did as a teenager during the war. Attagutsiak gathered animal carcasses and bones that were transformed into munitions, aircraft glue, and fertilizer.

The story of how Inuit were recruited into helping with the war effort is not widely known, according to the federal government.

Attagutsiak is the last surviving person who took part in the work.

On September 10, 1939, two days after Canada entered into the war, Parliament passed the *Department of Munitions and Supply Act* to centralize and to coordinate the sourcing of raw materials and industrial production.

Canadians were encouraged through public campaigns to collect bones, fats, metal, rags, and paper. The response to these appeals was "very positive despite the unglamorous nature of the task," Parks Canada said in a press release, and resulted in millions of kilograms of materials being collected.

In a 2018 interview with Parks Canada, Attagutsiak spoke about the difficult and sometimes-harrowing experiences she dealt with while collecting materials.

"We were terrified beyond belief," Attagutsiak said. "The bones were bloody, and even if they have meat on the bones they [officials] did not mind that; we would bag them."

In the interview, she also spoke about her fear of collecting carcasses that were sometimes "covered in maggots." She added, "I suppose that it was worth it just as long as we win."

Attagutsiak was born on June 11, 1920, at Siuraq in what is now Nunavut. She continues to live similarly to how she did when she was growing up.

She resides in a *qarmaq* hut, a traditional dwelling that is a hybrid of a tent and an igloo, and she depends on seal-oil lamps for heat and cooking during the winter. She resides in a tent during the summer months.

As an elder, Attagutsiak continues to support her community by teaching skills and sharing knowledge with younger generations, as well as by encouraging young Inuit to embrace their culture and background. — *Dave Baxter*

THE GOVERNMENT OF CANADA

TOP FIVE

The Canadian Museum of Immigration at Pier 21

Canada's History is reaching out to curators at museums across the country and asking them to select five favourite artifacts from their collections. The Canadian Museum of Immigration at Pier 21 in Halifax explores the history of immigration to Canada and "aims to inspire and enable Canadians to explore their relationships with those migrations." Dan Conlin, the curator of the museum, has selected five pieces from the museum, and here he describes the items he chose.

▲ Fifty-thousandth-refugee-to-Canada sign

In 1949, Ausma Levalds Rowberry's family stepped ashore at Pier 21. Having fled Latvia during the Second World War, they were accepted to come to Canada under the displaced persons program. Eight-year-old Ausma had no idea she was selected as the symbolic fifty thousandth displaced person, until this sign was hung around her neck in front of a crowd of photographers.

LIFESAVER SIGN: CANADIAN MUSEUM OF IMMIGRATION AT PIER 21 (A1999.25.1)

DOMINION OF CANADA
IMMIGRATION BRANCH — DEPARTMENT OF THE INTERIOR
RECEIVED FROM
Mah Chew Wah whose photograph is attached
hereto, on the date and at the place hereunder mentioned, the sum
of Five Hundred Dollars being the head tax due under the
provisions of the Chinese Immigration Act
The above mentioned party who claims to be
a native of Peng On
in the district of Sun Hing
of the age of 15 years arrived at Vancouver on the 16th day of
July 1921 from Hong Kong
the declaration in thereof filed No. 36320
Dated at Ottawa this 1st day of June 1921

▲ Chinese head tax certificate

Chinese immigrants were the only group in Canadian history required to pay a special tax, and, sadly, it was specifically designed to exclude them from the country. Introduced in 1885 and scrapped in 1923, the head tax started at fifty dollars, and by 1903 it was five hundred dollars. This certificate, issued to fifteen-year-old Mah Chew Wah in 1921, proved that he had paid the tax and could legally enter Canada.

Ink blotter with secret message ▶

This 1940s ink blotter contains a hidden message from Maria and Nikolaus Reschke, pleading to leave Germany circa 1947. The carved wooden blotter was a gift from the Reschkes to T.O.F. Herzer, an immigration official at the Canadian Pacific Railway. It's believed the Reschkes were facing deportation to Stalin's gulags in the Soviet Union. Their fate is unknown.

▼ Recorder

United Nations workers gave this recorder to nine-year-old Siniša Obradović in a refugee camp in Serbia and taught him to play a few songs. As Siniša put it, "Sometimes it's the little things that count." So, when it came time to leave for Canada in 1995, he packed the recorder and brought it with him.

▲ Mountie doll

Canadian immigration staff gave this RCMP doll to Asian-Ugandan refugee Sheyfali Saujani the night the six-year-old arrived in Montreal in 1972. The doll became cherished by her family, acquiring new meaning as they followed the story of Baltej Singh Dhillon, the first member of the RCMP who was allowed to wear a turban.

CHINESE HEAD TAX: CANADIAN MUSEUM OF IMMIGRATION AT PIER 21 (R2014.480.2).
MOUNTIE DOLL: COURTESY OF THE SAUJANI FAMILY.
INK BLOTTER MESSAGE: CANADIAN MUSEUM OF IMMIGRATION AT PIER 21 (A2017.671.1).
RECORDER: COURTESY OF SINIŠA OBRADOVIĆ AND HIS PARENTS, SLAVICA AND SLAVIŠ

FROM THE ARCHIVES

Left: A portrait of Inuit traveller Mikak and her son, painted by English artist John Russell.

Top: A painting by Angelica Kauffman shows a woman, in an outfit typical for Inuit women of Mikak's time, carrying a child in a "large boot."

Above: A view of London in the eighteenth century from an engraving by T. Bowles.

Mikak's improbable journey

It's the remarkable and unlikely story of an Inuit woman in the eighteenth century who travelled to England against her will and became an essential figure in diplomatic relations between European traders and Indigenous Canadians.

A feature story in the Winter 1983 issue of *The Beaver* tells the story of Mikak, one of the first Inuit women to appear in colonial archival documents and one of the earliest Indigenous figures in Canadian history whose life is documented.

Mikak's story of European contact begins with "violent and tragic events" in November 1767, when she and eight other Inuit were attacked by British marines near Chateau Bay in Labrador. The attack was carried out as retribution after a different group of Inuit had waged an earlier attack at a British whaling post in the area, resulting in the death of three Englishmen.

Some of the Inuit in Mikak's group were killed, while others, including Mikak and her son, were kidnapped. While detained, Mikak began to learn basic English from an English commander, and she, in turn, taught the commander some words in the Inuktitut language.

In 1768, while Mikak was still imprisoned, she was introduced to Commodore Hugh Palliser, the governor of Newfoundland and Labrador. Palliser was working to improve relations between Labrador Inuit and European traders, and he found Mikak to be "very intelligent." He arranged for Mikak and her son to sail to England and hoped that by showing her the "power, splendor and generosity of the English nation" it would help to improve those relations.

While in London Mikak learned to speak fluent English. She met and even dined with members of the aristocracy and the royal family, who "were taken by her beauty and charm." A portrait of her and her son was commissioned while she was in London and painted by English artist John Russell.

Mikak returned to Labrador in 1769, where she played a major role in the Inuit people allowing Moravian missionaries to establish a permanent settlement in the region.

— Dave Baxter

The Canada's History Archive featuring *The Beaver*, *Canada's History*, and *Kayak* was made possible with the generous support of the Hudson's Bay Company History Foundation. Please visit **CanadasHistory.ca/Archive** to read a century's worth of stories.

Falcons soar to victory

This spring marks one hundred years since an underdog group of hockey players from Winnipeg travelled to Europe and returned home with the first-ever Olympic gold medal in ice hockey. On April 26, 1920, the Winnipeg Falcons defeated Team Sweden 12-1 to win gold at the Summer Olympics in Antwerp, Belgium. The team was founded in 1911. Its roster was made up of Icelandic players who had not been allowed to join other Winnipeg teams due to ethnic prejudices. Since the victory in 1920, Canadian teams have captured gold in Olympic ice hockey eight more times, including most recently at the 2014 Winter Olympics in Sochi, Russia. *— Dave Baxter*

Difficult stories brought to life onstage

Julie Tamiko Manning and Matt Miwa have created a unique way to honour the lives and the stories of Japanese Canadians who were forced into internment camps during the Second World War.

The Tashme Project: The Living Archives uses oral histories based on interviews with second-generation Japanese Canadians to create a theatre play about Japanese internment in Canada during the war. The show was performed in venues across the country last year and made the 2019 short list for the Governor General's History Award for Excellence in Community Programming. Manning and Miwa met when they were in drama school together in Vancouver, and they soon realized that members of their families had been interned in the same camp.

After working together for five years they turned the interview transcripts into a one-hour play that draws on twenty different stories. *— Joel Trono-Doerksen*

Julie Tamiko Manning and Matt Miwa during a performance of *The Tashme Project: The Living Archives*.

TOP LEFT: JAMES GILLESPIE. TOP RIGHT: PUBLIC DOMAIN. BOTTOM LEFT: COURTESY OF JUNE PARK

BY THE NUMBERS

Canada in the Second World War

Seventy-five years have passed since the Second World War, a conflict that transformed Canada in countless ways, came to an end. Canada entered the war in September 1939, and Canadians served on land, in the air, and at sea until it ended in August 1945.

A Canadian Second World War recruiting and propaganda poster.

42,000

The number of Canadian military personnel who lost their lives during the Second World War, while another 55,000 were wounded.

16

Canadians awarded the Victoria Cross for bravery in the presence of the enemy during the war.

50,000

Number of women who served in the war with the Canadian Women's Army Corps, the Royal Canadian Air Force Women's Division, the Women's Royal Canadian Naval Service, and as nursing sisters.

Percentage of Canada's total population at the time that served in the Second World War, including more than one million Canadians.

10%

Scrimshaw container

Tales and Treasures from the rich legacy of Hudson's Bay Company

The art of scrimshaw originated with American whalers in the early nineteenth century. Sailors used sharp tools to etch designs into sperm whale teeth, baleen, or ivory from walrus tusks, then they rubbed ink or soot into the grooves to bring their designs to life. This object, however, has been made from the horn of a land animal, rather than from part of a marine mammal; and, instead of being purely decorative, it was made to serve a function.

The base is made from wood, with the name "M. Mackay" and the location "Fort York" carved into it. York Factory, along the coast of Hudson Bay in what is now northern Manitoba, was often called Fort York, and the designs suggest that the object is from the northern HBC post rather than the historical fortification of 1812 in what is now Toronto.

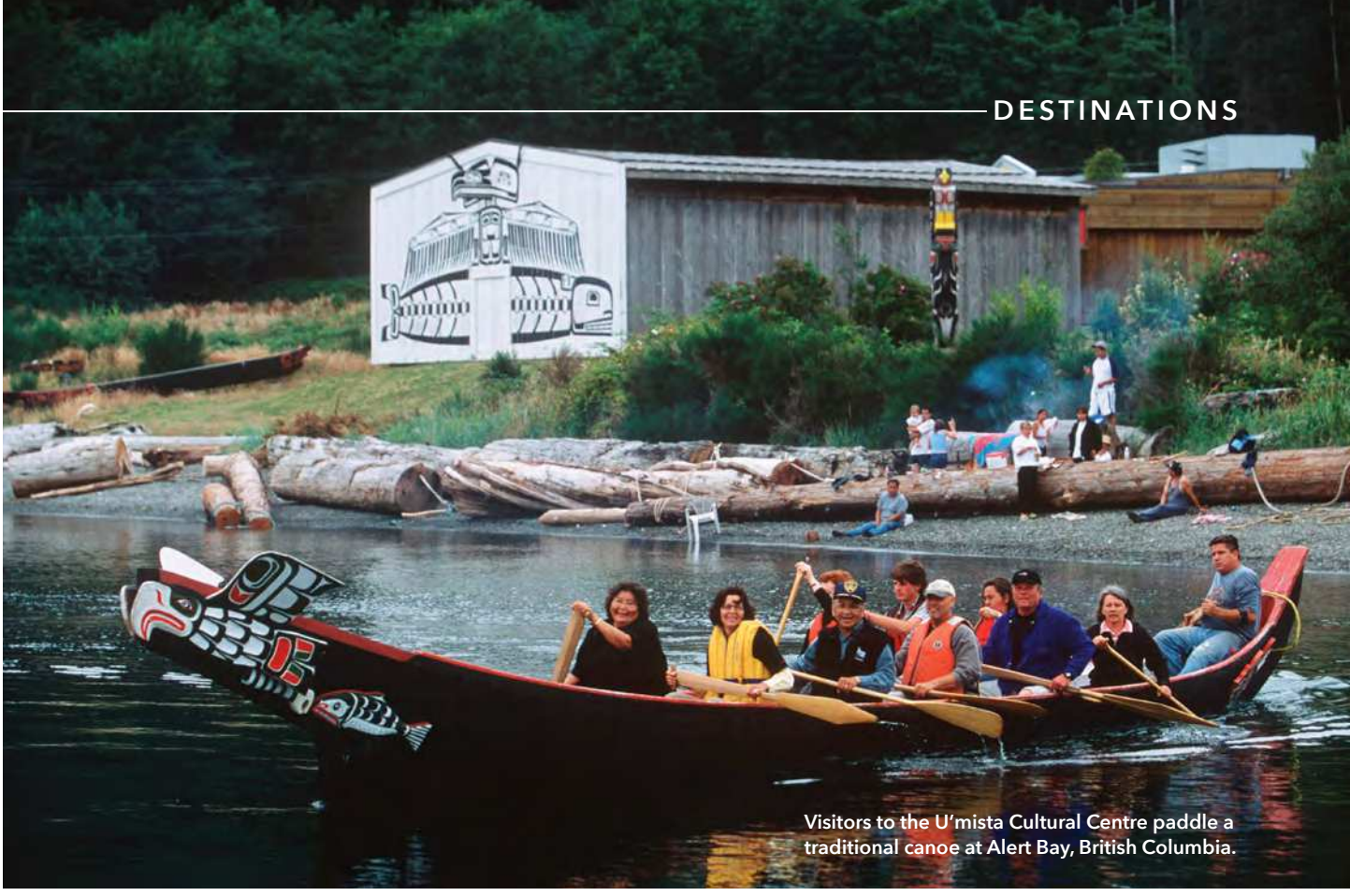
A search through the Hudson's Bay Company Archives revealed that a Malcolm Mackay from Inverness, Scotland, joined HBC in 1841 and came to York Factory before moving on to Fort Vancouver the following year. Did Mackay carve this design, or did he commission it from someone else? What might a container like this have been used for? Unlike many artifacts in the HBC Museum Collection, this one leaves us with more questions than answers.

— Amelia Fay, curator of the HBC Collection at the Manitoba Museum

ARTIFACT FROM THE MANITOBA MUSEUM (HBC 013:14) / PHOTO BY ANDREW WORKMAN

HUDSON'S BAY

The Beaver magazine was originally founded as a Hudson's Bay Company publication in 1920. To read stories from past issues, go to **CanadasHistory.ca/Archive**. To explore the history of Hudson's Bay Company, go to **hbcheritage.ca**, or follow HBC's Twitter and Instagram feeds at **@HBCHeritage.**



Visitors to the U'mista Cultural Centre paddle a traditional canoe at Alert Bay, British Columbia.

ALAMY

Culture reclaimed, culture shared

Serene Alert Bay on British Columbia's Cormorant Island offers a chance to connect with Kwakwa̱ka̱'wakw stories past and present. *by Nancy Payne*

It's surprising how powerful an empty space can be. I'm standing in front of an unremarkable rectangle of gravel and scrubby weeds in Alert Bay on British Columbia's Cormorant Island.

It's the site of a former residential school that was torn down in 2015, with many who survived it throwing stones and lighting candles as the edifice tumbled into history.

Where a four-storey red-brick facade once dominated the view, there is now just that rectangle and a plaque that explains it. As I pause to reflect on the cruelty of separating First Nations children from their families and bringing them to this small island off the north coast of Vancouver Island, my eye now lights on towering totem poles and, on the hill above me, the striking 'Namgis Traditional Big House with its graceful lines and traditional Kwakwa̱ka̱'wakw art. The gravel and weeds are utterly insignificant. And that makes me smile.

I had started my day in Alert Bay with a short walk from the ferry dock to the tourist information centre, where the terrific staff provided information-packed brochures and maps. (The publications are also available on the village's website.)

A little farther along is the 'Namgis burial grounds, where cedar totem poles mark many gravesites. Staying on the sidewalk, as requested to show respect, I learn that when these poles topple many families leave them where they fall, to return to the earth.

The mist that made the early ferry ride from neighbouring Malcolm Island both chilly and mysterious has given way to full-on sun, and I'm getting hungry.

Unfortunately, I can't seem to find the glowingly reviewed Duchess' Bannock & Desserts; it just isn't where my paper or electronic maps show it.

I reluctantly wander back northwest through the village of about five hundred; there are perhaps fifteen hundred residents on the island. The boardwalk along the shore has five roofed lookouts, called *awakwas*, each with a breathtaking painted carving overhead that represents a 'Namgis ancestor.

It's a beautiful walk, and my sister and my niece are coming on a later ferry, so I take my time, stopping to pick up coffee and to admire the high-quality jewellery at the First Nations-owned Culture Shock gallery and gift shop.

A little farther along, a plaque explains the history of the 'Namgis First Nation net loft, a long shed supported by poles that extends out over the water. Local fishers have mended and dried their nets here for generations.

My first sight of the U'mista Cultural Centre is its glorious collection of totem poles. Inside, there are several excellent

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THE BEAVER 1920 2020 100 YEARS

Left: Totem poles have been erected at several gravesites in Alert Bay's 'Namgis burial grounds.

Top: A member of the T'sasała Dance Group wears traditional regalia at the 'Namgis Traditional Big House.

Above: A stop sign at Alert Bay features instructions in both English and Kwak'wala.

permanent and temporary displays related to Kwakwɑ̱kɑ̱'wakw art, history, origin stories, and more. But the heart of the centre is its collection of stunning carved masks as well as dance aprons (*tseps*), rattles, and other regalia.

The quietness of the spacious exhibition area prompts awe at the survival of a culture the government tried so hard to snuff out with its ban on the traditional potlatch. The ban lasted from 1885 to 1951, but it couldn't destroy the people or their ceremony, which proudly persist today.

When I meet my sister Valerie and niece Esmé as they come off the ferry, we're in luck. Duchess' Bannock & Desserts, which turns out to be some portable kitchen equipment and folding tables under tents, is now set up. We order bannock hot dogs — delicious — and bannock with berries and whipped cream — even more delicious.

We walk up the hill to the big house for a demonstration of traditional dance and drumming by the T'sasała Dance Group. Craning our necks we gaze up at the world's tallest totem pole, which extends upwards nearly fifty-three metres.

We leave the sunshine behind as we enter the dimly lit Big House, or Gukwdzi, which has wooden bleachers on both sides of a large dirt performing area surrounding a smoky firepit.

The seating for drummers at the far end is flanked by totem poles. Before the performance starts, members of the group chat with spectators, welcoming us to their territory and encouraging us to take photos.

Dozens of dancers ranging from tiny children to dignified elders take part in the afternoon's event, embodying generations of history and culture as they move with the powerful drumbeats.

Sometimes wearing carved masks, sometimes in regalia, they depict ancient stories for a modern audience that's come from all over the world. The performance ends with the peace dance. We are all invited to participate, and it's a beautiful and humbling experience, given all that we who are not of this culture have to answer for.

There's a lot to think about as we sail away, ending our day as guests on Cormorant Island.

ALERT BAY PHOTOS BY VALERIE PAYNE.

AT THE MUSEUMS

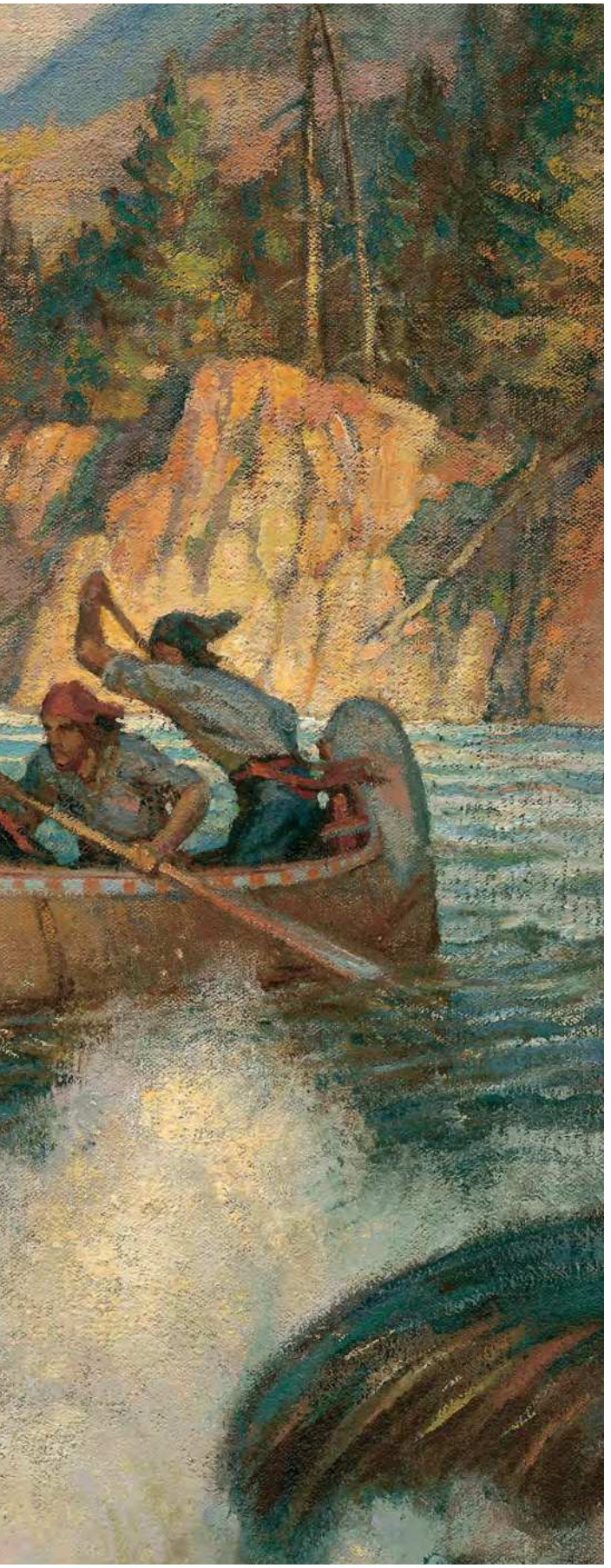
INUIT ILLUSTRATION COURTESY CHÂTEAU RAMEZAY AND CANADIAN MUSEUM OF HISTORY

The Ones We Met: Inuit Traditional Knowledge and the Franklin Expedition continues until May 24 at Château Ramezay – Historic Site and Museum of Montréal. It highlights memories Inuit shared for generations of meetings with sick and starving men and visits to an abandoned ship locked in the ice, such as in this watercolour illustration by Inuit artist Heather Campbell of Nunatsiavut (Labrador).

The Fashion History Museum in Cambridge, Ontario, presents the exhibition **WARdrobe** from March 18 to December 20. It looks at how war has influenced fashion throughout history and includes examples of Canadian Women's Army Corps uniforms, industrial overalls, fashionable dress, and even anti-war fashion.

Enclosing Some Snapshots: The Photography of Métis Activist James Brady opens March 21 at the Glenbow in Calgary. Curated by Paul Seesequasis, whose Indigenous Archival Photo Project celebrates the resilience of First Nations, Metis, and Inuit communities, the exhibition shows photos made between the 1930s and 1960s by political organizer, surveyor, and outdoorsman James Brady.

Chief Trader Archibald McDonald Descending the Fraser, 1828, by Adam Sherriff Scott for the HBC, circa 1942.



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HBC 350

AN EPIC TALE

HOW A DARING ENDEAVOUR TO LAUNCH A FUR-TRADING COMPANY AT HUDSON BAY CHANGED THE COURSE OF HISTORY IN NORTH AMERICA.

BY MARK COLLIN REID

From a fur-trading empire to a leading global fashion retailer, North America's oldest company has helped to shape the continent. On May 2, 1670, King Charles II granted Hudson's Bay Company a Royal Charter to exclusively trade in a region known as Rupert's Land — an immense area stretching from the Arctic Circle to what's now southern Minnesota and from Alberta in the west to northern Quebec.

For three and a half centuries, the company has influenced the development and growth of Canada. Its impact on the northwest was particularly profound. HBC's arrival in the New World forever changed the lives of countless Indigenous peoples, and it also resulted in the creation of the Métis Nation.

On May 2, 2020, the company celebrates 350 years of business. The story of Hudson's Bay Company is a tale of adventure, innovation, and, most of all, survival, forever entwined with the story of Canada.

CHARTING A COURSE

Aboard the ships *Eaglet* and *Nonsuch*, a pair of ambitious French adventurers set sail for Hudson Bay in hopes of striking it rich in the fur trade.

The two men looked silently at each other and then embraced. Both Pierre-Esprit Radisson and his brother-in-law Médard Chouart, Sieur Des Groseilliers, knew that the mission upon which they were about to embark was fraught with danger.

It was June 5, 1668, and the pair of French fur traders were at the dockyards in London, England, making the final preparations for a months-long sea voyage. Their plan was to sail directly into the heart of North America via the mysterious "Inland Sea" visited in 1610 by the English explorer Henry Hudson. Once there, they hoped to launch a new fur-trading business based out of Hudson Bay that would circumvent the French fur traders who operated out of Montreal. At the time, New France dominated the fur trade in the region around the St. Lawrence River.

This would be no easy cruise down the River Thames. Crossing the Atlantic Ocean in the seventeenth century was a perilous undertaking filled with many threats, including ocean storms, disease outbreaks, and even pirates.

As the Frenchmen headed to their ships — *Eaglet* and *Nonsuch* — their minds likely wandered back to that moment, two years earlier, when they had arrived in England to pitch their plan to a gathering of wealthy investors and nobles.

There had been no guarantee that the investors would support their scheme. After all, Radisson and Des Groseilliers had already pitched the same plan to two other groups, one in France and one in New England, and on both occasions they were turned down. And now here they were — "Mr. Radishes and Mr. Gooseberries," as they were known to their English backers — about to set sail on ships loaded with trade goods, heading west.

Unfortunately, almost as soon as their adventure began, disaster struck. Barely two months into their voyage, *Eaglet*, carrying Radisson, was beset by a terrible storm. "Wee went together 400 leagues from ye North of Ireland, where a sudden great storme did rise & put us asunder," Radisson later wrote in his journal. "The sea was soe furious 6 or 7 hours after that it did almost overturne our ship, so that wee were forced to cut our masts."

Eaglet limped back into port at Plymouth, on the south coast of England — a disastrous turn of events. The English investors, who included Prince Rupert of the Rhine, the cousin of King Charles II of England, demanded to know the status of the second ship, *Nonsuch*, which carried Des Groseilliers. All Radisson knew was that *Nonsuch* had escaped the storm and had kept going.

Months passed, filled with waiting and worry. Had *Nonsuch* sank in a storm? Was it trapped in sea ice? Was the crew shipwrecked and starving on the stark shores of Hudson Bay? A year and a half passed with no word. A pall of despair hung over the mission.

But in October 1669, sixteen months after *Nonsuch*'s departure, the ship was spied sailing up the River Thames into the heart of London. Riding low in the water, the ship was heavy with more than three thousand pounds of beaver pelts. The audacious plan had worked. Des Groseilliers and Radisson were celebrated as heroes. And from this initial triumph Hudson's Bay Company was born.

Nonsuch Returns to London, 1669, by Norman Wilkinson for HBC, circa 1943.

HBC CORPORATE ART, ARTIFACT, IMAGE AND REFERENCE COLLECTION

Thanks to the success of the *Nonsuch* expedition, on May 2, 1670, King Charles II granted HBC a Royal Charter that gave it exclusive trading rights over the huge territory named Rupert's Land. "The Governor and Company of Adventurers of England trading into Hudson Bay" would go on to play a defining role in shaping North America.

The fur trade would also forever transform existing Indigenous trade relationships that had evolved over millennia. Long before the first Europeans set foot in the Americas, Indigenous peoples had developed cultures and traditions that suited the environments in which they lived. They created tools, honed their innovations, and then passed their skills and knowledge to their children and grandchildren. They also forged trade relationships with other Indigenous nations that were based on respect, mutual benefit, and honest communication.

Europeans also had complicated systems of trading, typically based on profit. And they placed high value on precious metals and minerals.

In North America, early European explorers hoped to strike it rich but were frustrated by their failure to find mountains of gold and jewels. It didn't take long, however, for them to realize that North America abounded with natural resources, including furs, that could be sold for profit back home.

Indigenous and non-Indigenous people had different ways of thinking about furs. Indigenous peoples valued animal furs and hides for their use in making shelters and for clothing. For many Europeans, especially in the seventeenth century, fur was a fashion statement.

Beaver fur was especially prized, because it could be turned into high-quality felt and used to make expensive hats. Thanks to the popularity of beaver hats, the animal had been all but hunted to extinction in western Europe. When Europeans heard about the plentiful populations of beavers and other fur-bearing animals in North America, they felt they had found a virtual gold mine.

Prior to *Nonsuch*'s voyage to Hudson Bay, Des Groseilliers and Radisson spent time working as fur traders in New France — the historic French territory that was centred around Quebec. It was during this time that they learned of the rich furs in the Hudson Bay region. Thus, the mission to the bay was the culmination of a dream for Des Groseilliers.

After the storm forced *Eaglet* to turn back, Des Groseilliers continued aboard *Nonsuch*, retracing Henry Hudson's steps through the frigid waters of the southern Arctic, down through Hudson Bay, and finally into James Bay.

Nonsuch was captained by Zachariah Gillam of Boston, who kept a detailed log of the voyage. In it he wrote of seeing icebergs ("20 Islands of Ice") and polar bears and of going ashore at islands along the way only to find them deserted.

On September 22, 1668, he spotted smoke rising from the mainland. Ordering a crew member to fire a musket in the air as a salute, he brought *Nonsuch* to a halt and waited. Soon several Cree men appeared, and the two groups briefly traded. The Cree suggested that Gillam and his crew continue on to a nearby inlet, where a larger Cree community was located.

On September 29, with ice setting in and winter looming, the Europeans found a spot at the mouth of the Rupert River where they could build a place — Charles Fort — to spend the winter. They soon met more Cree people living near modern-day Waskaganish, Quebec. Des Groseilliers established a League of Friendship with the Cree, during which the Frenchman, according to Gillam, "formally purchased" the surrounding land.

BEAVER HATS

From the late-sixteenth to mid-nineteenth centuries, beaver hats were an essential aspect of men's fashion across much of Europe. Not only were they extremely valuable, often treated as a family heirloom passed on from father to son, but a hat's design also denoted an individual's social status and occupation. Hats were made of a variety of felt, but the best-quality and most-popular felt was made from beaver furs. The vogue for beaver felt declined in the mid-nineteenth century, when silk was found to be less expensive yet just as stylish.

"Continental" Cocked Hat, 1776

The Wellington 1837

"Navy" Cocked Hat 1880

The Paris Beau 1815

Army 1837

The D'Orsay 1820

HUDSON'S BAY COMPANY ARCHIVES

Above left: *First Public Sale of Furs, 1672*, by Edward North (from a lithograph by Alfred Cooke & Son, Leeds), for HBC, 1918. Top right: *Discovery of Franklin Expedition Relics*, by Charles Comfort, circa 1949, depicts HBC explorer John Rae speaking to Inuit at Repulse Bay, in present-day Nunavut, during a search for the lost Franklin expedition in 1854. Bottom right: *Ambassadress of Peace*, by George Franklin Arbuckle for HBC, circa 1952. The painting depicts Thanadelthur, at the request of the HBC, negotiating peace between Cree and Chipewyan peoples in 1715.

Gillam later described the Cree community to the Royal Society in England: "The people … using bows and arrows, living in tents, wch they remove from one place to another, according to the seasons of hunting, fowling, fishing. As for their meat, they live on venison, wild foule, as geese, partridges, and rabbats, wch both are as white as snow, and of wch there is great abundance."

In the spring, about three hundred Cree travelled to Charles Fort to trade furs in exchange for European items such as kettles, metal tools, needles, beads, and blankets. Des Groseilliers was astounded at the high quality of the beaver pelts — the cold temperatures caused the furs to be especially lush and lustrous.

This first exchange between HBC and the Cree was the beginning of a commercial enterprise that would profoundly change the lives of Indigenous peoples throughout North America.

In 1670, two vessels, *Prince Rupert* and *Wivenhoe*, carried Radisson, Des Groseilliers, and a contingent of HBC traders back to Hudson Bay. The HBC traders exchanged items with the Cree and began building shelter for the winter. The Cree helped to supply the fort with meat and other provisions, but some of the Europeans nonetheless fell ill with scurvy.

In October 1671, the HBC traders returned to England with their ships filled with furs. And on January 24, 1672, HBC held its first public auction of furs, with Prince Rupert in attendance, at Garraway's Coffee House in London.

Over the course of the next few years, HBC expanded its network of forts in the bay region. The Company's business plan called for its traders to remain at forts built around the bay while their Indigenous trading partners headed inland to trap fur-bearing animals. In the spring the trappers would return to HBC forts to trade their pelts for European goods. While beaver fur was the most prized, Indigenous people also traded the pelts of otter, muskrat, mink, fox, raccoon, deer, moose, and bear. In addition to trapping, Indigenous men

HBC CORPORATE ART, ARTIFACT, IMAGE AND REFERENCE COLLECTION

and women often worked around HBC's forts, supplying provisions such as meat and fish and helping to haul furs.

One of the earliest women to play a leading role in the fur trade was Thanadelthur, a Dene-speaking Chipewyan woman. Thanadelthur was born sometime around 1697 in what is now northern Manitoba. In 1713, the Cree attacked the Chipewyans. Thanadelthur and a few others were subsequently captured. After spending a year in captivity, Thanadelthur escaped. Cold and hungry, she was discovered by hunters who worked at HBC's York Factory. In late 1714, the hunting party arrived back at York Factory and introduced Thanadelthur to HBC Chief Factor James Knight.

Hostilities between the Cree and the Chipewyan peoples were bad for business, so Knight asked Thanadelthur to use her connections to try to end the fighting. In June 1715, Thanadelthur, accompanied by an HBC employee and 150 Cree from York Factory, set out to negotiate peace. After a journey filled with many hardships, she eventually guided the two groups to an agreement. The treaty between the Dene and the Cree paved the way for HBC's northern expansion. For this accomplishment, Thanadelthur became known as the Ambassadress of Peace.

HBC wasn't the only fur trader keen to capitalize on the rich pelts of the New World.

In New France — a French colony centred around the St. Lawrence River in modern-day Quebec — fur traders had, over the course of several decades, established trading relationships with the Huron, Cree, and Montagnais peoples, among others. When they learned of HBC's arrival in Hudson Bay, they were furious, because HBC forts siphoned furs away from New France.

This bitter business rivalry quickly escalated into violence. In the 1680s, New France sent soldiers to Hudson Bay to capture HBC's forts and to drive the Company from the fur trade.

Over the course of nearly twenty years, the two sides skirmished many times — both on land and on the sea. Sometimes the French would capture HBC's forts, only to lose them in subsequent counterattacks. The sparring continued on and off for decades, until finally, in 1763, Britain defeated France in the Seven Years War.

The end of the war allowed HBC to focus its efforts on expansion, and for a while profits soared. But soon a new challenge emerged — and, yet again, it came from fur traders in Montreal. In 1779, a group of Montreal businessmen — led largely by Scottish immigrants — decided to challenge HBC's fur-trading monopoly in the northwest. Founding the North West Company (NWC), the Montrealers planned to beat HBC by heading deep into the interior of North America to trade directly with Indigenous trappers. By doing this, they hoped, the NWC would get the best furs and cut off the supply lines to Hudson Bay.

Soon, the "Nor'Westers" were spreading out across the continent in search of pelts. Along the way, NWC employees such as Simon Fraser, former HBC trader David Thompson, and Alexander Mackenzie mapped vast swaths of North America, becoming the first Europeans to cross the prairies, explore the Rockies, and reach the Pacific Ocean by land.

Unfortunately, history began to repeat itself. The rivalry between the two companies grew increasingly violent — culminating in 1816 with the Battle of Seven Oaks, a deadly clash between NWC and HBC that saw twenty-one HBC traders killed, including Robert Semple, the governor of the Red River Colony in modern-day Manitoba.

Across the Atlantic in England, the government that ruled British North America was growing increasingly impatient. The constant fighting between HBC and the NWC was hurting profits for both companies. In 1821, Britain demanded that the two companies join forces. In return, the new, united company would receive an exclusive trading licence for territories outside of Rupert's Land. Despite plenty of lingering

THE ROYAL CHARTER

The Royal Charter gave "the Governor and Company of Adventurers of England trading into Hudson Bay" a trading monopoly over the Hudson Bay drainage basin. Its clauses outline the rights and obligations of the Company of Adventurers over its new domain, including the right to exploit mineral resources and the obligation to search for the Northwest Passage. The document also detailed how the Company would be governed. The King named his "dear and entirely beloved cousin" Prince Rupert as the Company's first governor of the territory that would henceforth be known as "Rupert's Land." Today, the original Royal Charter is preserved in HBC's corporate office in Toronto.

HBC CORPORATE ART, ARTIFACT, IMAGE AND REFERENCE COLLECTION

TRADE GOODS

From the earliest days of the fur trade, Indigenous traders sought to exchange the pelts they trapped for European-made goods such as beads and blankets, metal pots and knives, and, later, firearms and other items. Here are examples of common trade goods from the fur-trade era.

A selection of knife blades.

An assortment of beads.

An axe.

A collection of trade items, including a kettle, a tankard, a fork and spoon, an HBC Point Blanket, and a stoneware pot.

A musket.

COLLECTION OF THE MANITOBA MUSEUM/PHOTOS BY ANDREW WORKMAN

Canoe Manned by Voyageurs Passing a Waterfall, 1869, by Frances Anne Hopkins, depicts the artist and her husband, Edward Hopkins, secretary to the Governor of the Hudson's Bay Company, travelling with voyageurs along the French River in Ontario.

animosity, the two companies merged under the HBC banner. And from the ashes of past conflicts emerged a reinvigorated company.

As HBC pushed farther into the continent in search of new sources of furs, the Company's employees kept careful records of their travels. Over decades, these explorers journeyed thousands of kilometres. It was not easy travelling in the wilderness, and the explorers faced many hardships, from extreme temperatures to injuries and illnesses.

These voyages have typically been described as journeys of discovery, but, of course, the lands these men "discovered" had actually been occupied for millennia by Indigenous peoples. Indeed, Indigenous peoples played a crucial role in guiding and supporting the European explorers, enabling the success of their missions.

The impacts of these explorations were far-ranging; the Europeans' charts and maps, first-hand accounts, and official reports helped to redraw the maps of North America.

Among the most famous HBC explorers is David Thompson. Thompson was born in London into a poor family but did well in school, leading to an apprenticeship with HBC in the 1770s. He worked for the Company until 1797, when he joined the NWC. During his nearly three-decade career, he mapped almost half of North America. Accompanied by his wife, Charlotte Small, and their family, Thompson travelled more than 88,500 kilometres and surveyed 4.92 million square kilometres of wilderness, establishing trading routes across the Rockies, and along the Columbia River in British Columbia. Thompson's map-making was so accurate that his work remained the basis of all maps of Western Canada for almost a century.

He also kept detailed journals of the wildlife and the people he encountered. Describing Inuit people, he wrote of the protective eyewear they wore to prevent snow blindness: "Being for eight months of the year exposed to the glare of the snow, their eyes become weak; … They make neat goggles of wood with a narrow slit, which are placed on the eyes to lessen the light."

Thompson got along very well with the First Nations people he met. His wife, Charlotte, undoubtedly played a key role in forging both personal and trading relationships with Indigenous peoples. As the Métis daughter of a European father and a Cree mother, she helped to build bridges between the Indigenous and non-Indigenous communities. "My lovely wife is of the blood of these people, speaking their language, and well educated in the English language, which gives me a great advantage," Thompson said in 1848. Thompson learned to speak at least four Indigenous languages — Blackfoot, Kootenay, Chipewyan, and Mandan — and wrote dictionaries of Indigenous words. The Salish people of the west coast considered him a friend and gave Thompson the name Koo-koo-sint — "The Man Who Looks at Stars."

Another HBC explorer who relied on Indigenous knowledge to find success was Samuel Hearne. Hearne completed three overland journeys to the "barren lands" west of Hud-

LIBRARY AND ARCHIVES CANADA

HBC apprentices Joseph Ford and James Spence stand beside a pile of Arctic fox furs at Chesterfield Inlet, in what is now Nunavut, circa 1927.

son Bay between 1769 and 1771. His third journey lasted nineteen months, during which he and his Chipewyan guide, Matonabbee, followed the Coppermine River all the way to the Arctic Ocean.

Matonabbee, the adopted son of an HBC chief factor and his Cree wife, worked for HBC at Prince of Wales Fort, near modern day Churchill, Manitoba, as an "ambassador and mediator" charged with building better relations with Indigenous peoples of the region. Hearne thought very highly of Matonabbee and praised his "personal courage and magnanimity," adding that "in conversation, he was easy, lively and agreeable, but exceedingly modest."

Their 5,600-kilometre odyssey to the Arctic Ocean is one of the most incredible overland journeys in North American history. Hearne is also credited with exploring Great Slave Lake and the Mackenzie River system. His legacy includes his memoir, a single portrait, and a poetic piece of graffiti: his own name, beautifully engraved on a large stone at the mouth of the Churchill River.

Another HBC explorer, John Rae, is today famous for solving a mystery that captivated the minds of Europeans for centuries — the location of the fabled Northwest Passage.

Beginning in 1846, Rae, a Scotsman, made four separate journeys into the Arctic in search of the passage. Unlike some European explorers, Rae admired and respected the Indigenous peoples he met. He learned their traditions and adopted their techniques of hunting and dress and their modes of travel.

In 1854, during his final voyage to the Arctic, Rae discovered the last few links in the Northwest Passage, thereby proving its existence. He also solved the mystery of what had happened to Sir John Franklin, a famous British sea explorer who disappeared while searching the Canadian Arctic in 1845 for a Northwest Passage to China.

On March 31, 1854, Rae met a group of Inuit who possessed a gold cap band from a European-style hat. An Inuk man told Rae he had found it nearly a twelve-days' journey away, at a site where more than thirty "white men" had starved to death. This story was confirmed two months later, when Rae met another group of Inuit that showed him a silver plate with the words "Sir John Franklin, K.C.H." engraved on the back.

By the 1850s, HBC had spread throughout the northwest, with forts and trading posts dotting the landscape from what is now Yukon Territory to the former Oregon Country (in the modern-day northwestern United States).

But with the dawn of the 1860s the Company felt increasing pressure to give up its control of Rupert's Land. The pressure came from both the United States and the newly formed Dominion of Canada, which was created in 1867 with the union of Nova Scotia, New Brunswick, and the Province of Canada (Ontario and Quebec). It was no secret that the Americans wanted to take over the entire northwest part of North America; Canadian politicians realized that if they didn't annex Rupert's Land the Americans would.

HBC's British investors decided to negotiate a deal with Canada to transfer Rupert's Land in exchange for money and new land elsewhere in the West. In November 1869, HBC signed a Deed of Surrender that would forever transform the Company — and the country.

The Rupert's Land transfer caused much upheaval for the people who lived in the region, and particularly for the Métis of the Red River Colony.

Large Métis populations lived around trading posts in Rupert's Land, including in the Red River region of modern-day Manitoba. When news of the Rupert's Land transfer reached the Red River Colony, it angered both the Métis and the non-Métis inhabitants. They had not been consulted about the deal, and they feared that the Canadian government would break up their farms and take their land.

The Red River Resistance of 1869–70, led by Métis leader Louis Riel, ultimately resulted in the creation of the province of Manitoba.

For HBC, the Rupert's Land purchase marked the beginning of a new era. Under the terms of the deal, the government of Canada gave HBC £300,000 as well as one twentieth of all the land in the fertile belt stretching from Lake of the Woods in modern-day northwestern Ontario to the Rocky Mountains in Alberta. The Company also received an additional twenty thousand hectares of land surrounding its trading posts. The timing was perfect, because the fur trade as a business was starting to decline. Beaver hats were falling out of fashion, and fewer and fewer furs were being sold.

As thousands of new settlers flooded into Western Canada, HBC realized it had an opportunity not only to sell land to the newcomers but also to supply them with items they needed to establish their new homesteads. After nearly two centuries, the fur-trading era was ending, and the retail era was about to begin.

HUDSON'S BAY COMPANY ARCHIVES, ARCHIVES OF MANITOBA

A 1976 rendering of the Simpsons Queen Street store in Toronto. Simpsons was acquired by HBC in 1978.

HBC CORPORATE ART, ARTIFACT, IMAGE AND REFERENCE COLLECTION

THE RISE OF RETAIL

From a network of trading posts to an international retail icon, HBC underwent a remarkable transformation in the twentieth century.

The early spring of 1967 — Canada's centennial year — was bitterly cold across the prairies. Then came the great blizzard of March 29. The storm roared across Saskatchewan, pummelling the land of the living skies with high winds and heavy snow that snarled streets and shut down public transportation.

It really wasn't fit to be outside. But nothing — not even a blizzard — was going to stop the people of Saskatchewan from enjoying legendary savings.

The next morning, many residents braved the blustery weather to shovel out from the snow. Among them was a tiny tyke standing beside a chest-high snowbank in Saskatoon and holding a sign that spoke volumes about HBC's sway over shoppers in the sixties: "We're going to Bay Day."

Bay Days, of course, is one of HBC's most popular and enduring sales promotions. And the 1967 photograph of the little Saskatoon child heading to Bay Days (seen on page 30) illustrates the impressive brand loyalty HBC was able to build in just a few short decades as it transitioned a network of sales shops into a national, and today international, retailing giant.

To understand how HBC was able to accomplish this astonishing feat, it's necessary to go back to the period just after the 1869 transfer of Rupert's Land to Canada. The late-nineteenth century was an era of upheaval and change in the Canadian Northwest. Societies, economies, and traditional ways of living were upended.

On the prairies, the dramatic decline of the bison resulted in great hardship for Indigenous peoples. At the same time, the Canadian government signed a series of numbered treaties with Indigenous peoples that enabled it to build a railway linking British Columbia with the rest of Canada.

Left: Vernie Brown, on the right, a sales clerk at the HBC's downtown Calgary location, completes a transaction for a customer in 1961.

Right: Teens take part in a beauty course at the HBC store in Victoria, British Columbia, in 1960.

Above: The Flour-Mills Brothers Quartet poses behind an HBC microphone stand in the late-1930s. All four men were HBC employees in Victoria, British Columbia.

Right: A window display of mechanical puppets at HBC's Winnipeg store in 1961.

Below: A Saskatoon family displays its excitement for Bay Days following a 1967 snowstorm.

The railway had a major impact on the country — and on HBC. Trains carried tens of thousands of immigrant settlers to the West. This influx was a boon for HBC, because it coincided with a decrease in interest in furs; after enjoying more than two centuries of popularity, fur was falling out of fashion.

The transition to retail was a natural evolution for the Company. For more than two centuries, HBC had expanded throughout North America, building a network of more than five hundred outposts that stretched from the Atlantic, to the Pacific, to the Arctic.

As immigrants flooded into the West, HBC was ready to supply them with everything they needed, from pots and pans to seeds, supplies, and more.

HBC also owned plenty of land to sell to settlers — more than 2.8 million hectares — thanks to the terms of the Rupert's Land transfer. In 1874, the Company created a land department to organize the surveying and sale of this property. The man placed in charge of the land department, Donald Smith, would years later play a pivotal role in the creation of the Canadian Pacific Railway.

Efforts to diversify the Company had begun decades earlier, thanks to Sir George Simpson, the governor of HBC's Northern Department in the early 1800s. Simpson was a visionary who willingly embraced new ventures, such as felling timber in the Ottawa Valley and commercial fishing on the Great Lakes.

During the nineteenth century, HBC also began selling salmon and cranberries on the west coast. Salmon was shipped as far away as England, Hawaii, and Australia. HBC even entered the ice business, carving frozen blocks from glaciers in northern British Columbia to send to San Francisco during the California gold rush.

The variety of HBC goods for sale was matched only by the many methods of paying for them. Since hard currency was rare at remote outposts, traders found innovative ways to barter for the goods they needed, including fur trade tokens made of wood, ivory, or shells; later versions were typically made from metal.

"We had a store, and the idea was we … bought their furs in exchange for supplies the trappers needed," recalled Wulf Tolboom, an HBC trading post manager who worked in the Northwest Territories during the mid-twentieth century. "There was no currency exchanged whatsoever. We used tokens. Each pelt was worth so many tokens, and as I traded we took the tokens off the table. [The trappers] never took them home, they always left [the tokens] with us. Whatever was left was a credit on the books."

By the late 1800s, most HBC fur trade outposts had embraced the transition to sales shops. But, as increasing numbers of people moved from rural areas to towns and cities, it became clear that HBC's future lay in a then-revolutionary concept: the department store.

The rise of department stores coincided with the urbanization movement of the late 1800s and early 1900s and was aided by improvements in roads and rapid transit, like buses and subways, that allowed more people to converge in downtown areas.

The first Canadian department store was Morgan's, founded in

MONEY MATTERS

The early fur trade revolved around bartering furs for European-made goods. Over time, new forms of exchange emerged, including "trade silver" (silver items created specifically to be traded to Indigenous traders in exchange for furs), promissory notes, and HBC tokens, before giving way to the cash- and credit-based economy of the retail era.

A promissory note.

Aluminum trade tokens.

A trade silver cross.

A cash register.

A charge plate.

OPPOSITE PAGE AND THIS PAGE: HBC CORPORATE ART; ARTIFACT, IMAGE AND REFERENCE COLLECTION

Above left: The HBC store in Calgary in 1891. Above right: Two models pose in fur coats and accessories outside the HBC store in Richmond, British Columbia in 1970. By this time, the company's department store chain had rebranded as "The Bay."

Montreal by Henry Morgan in the mid-1800s. (HBC acquired Morgan's in 1960.)

HBC followed suit in the early 1900s. Beginning in 1913, HBC opened six flagship department stores across Western Canada, in Calgary, Edmonton, Victoria, Vancouver, Saskatoon, and Winnipeg.

Large even by today's standards, many of the flagship locations were the biggest stores of their time. They were also the cities' largest importers, employed the most staff, and had the greatest sales volumes of any sector.

Department stores had a tremendous impact on society in general and introduced many new technological marvels to Canadians. For instance, department stores offered many people their first glimpses of escalators, elevators, air conditioning, electric lighting, steel-frame construction, and fireproofing. The stores also helped to spur mass production and gave rise to the culture of consumption and fashion. Meanwhile, the evolution of the credit system allowed more people the option of paying for purchases over time, thereby enabling them to buy items that were previously unaffordable. Credit was now extended to the masses.

Department stores also played a pivotal role in women's rights. In the nineteenth century, shopping became an important outlet for women's independence. At the time, women in urban areas often were not permitted to take part in social interactions unless accompanied by a chaperone or by their servants. However, it was socially acceptable for women customers to shop alone. As a result, department stores became places of leisure, social interaction, and mobilization for women. Department stores also became key employers of women, allowing them to pursue a professional career and to financially support themselves and their families.

Over time, the stores became the cultural and social hubs of their communities. Department stores were natural meeting places and offered everything from art exhibitions to trade shows, music recitals, dances, public lectures, and fine dining.

By the middle of the twentieth century, HBC had stores in most major cities in Canada, thanks to a series of acquisitions of other department store chains, including Cairns, Zellers, and Simpsons. All of these chains shared HBC's willingness to change with the times. Over the decades, HBC embraced innovations such as mail-order and catalogue sales and experimented with new sales strategies and concepts such as distribution chains and inventory control. Stores began to offer specialty services such as home delivery, in-store groceries, pharmacies, restaurants, postal and telephone services, fur storage, and recreational facilities. As the retail industry matured, advertising and branding became increasingly important.

In 1970, HBC marked its three-hundredth anniversary by officially becoming a Canadian company. Until then, the Company had legally been a British company. After the Company was rechartered as a Canadian corporation, its head office relocated from Winnipeg to Toronto in 1974.

The ensuing decades have seen the company continue to adapt and to innovate with the times, embracing new technologies such as e-commerce and expanding into new markets. Over the past three and a half centuries, the company transformed itself from a risky fur-trading venture centred on Hudson Bay to a leading international retailer — a story whose future chapters have yet to be written.

HBC CORPORATE ART, ARTIFACT, IMAGE AND REFERENCE COLLECTION

RETAIL ARTIFACTS

The rise of department stores meant shoppers had unparalleled access to all manner of goods and services. Here are just a few popular items from yesteryear.

HBC perfume bottle, circa 1920–30.

Hudson's Bay Canadian Whisky gift set, circa 1971.

Fort Garry coffee tin, circa 1940.

An example of a Métis-style capote made from a blue Hudson's Bay Point Blanket and closed with an Assomption sash.

Hudson's Bay four point Coronation Blanket, 1953. This Imperial Purple blanket was released to commemorate the coronation of Queen Elizabeth II.

HBC-branded restaurant coffee cups and plate, circa 1940–1950.

HBC CORPORATE ART, ARTIFACT, IMAGE AND REFERENCE COLLECTION

A LASTING LEGACY

The historical, cultural and social impacts of Hudson's Bay Company are tremendous.

For more than two centuries, the Cree of the James Bay region of Quebec had engaged in a robust trade relationship with Hudson's Bay Company.

Beginning in 1668 with the arrival of *Nonsuch*, and for generations afterwards, Cree trappers had snared beaver, mink, fox, and other animals and then returned to Rupert House, HBC's trading post, to exchange the furs.

But by the 1920s the beaver population began to dwindle. This decline led to economic hardship for the Cree.

In March 1929, two Cree trappers, Robert Stephen and Andrew Whiskeychan, arrived at Rupert House with news: They had found a mating pair of beaver. At first, the men were going to trap the animals. However, Rupert House Factor James Watt convinced them to let the beavers live, so that they could have a litter of kits.

At the time, wildlife conservation was a relatively new concept. Watt, however, quickly began to champion the creation of a beaver preserve to help to bolster the population.

Watt and his wife, Maud worked with leaders from the Cree community, including Abram Katapatiuk, Bertie Diamin, and Sidney Namagoose, to identify more beaver pairs and to protect them. The Watts also decided to ask the Quebec government to set aside Crown land near Rupert House specifically for beaver conservation. Since Maud spoke French, she volunteered to travel to Quebec City to argue the case for conservation.

After a Herculean winter trek — part of it made by dogsled — Maud arrived in Quebec City and made her pitch. It must have been convincing, because Quebec agreed to set aside a conservation lease of over 18,600 square kilometres. By 1944, the beaver population had grown from just a few animals to more than thirteen thousand, and the success of the Rupert House project had inspired similar conservation initiatives in Ontario and the Northwest Territories.

HBC's conservation legacy goes far beyond beaver sanctuaries. Thanks to the Company's efforts to preserve its rich heritage and history, people everywhere can today access centuries' worth of information about life in early North America.

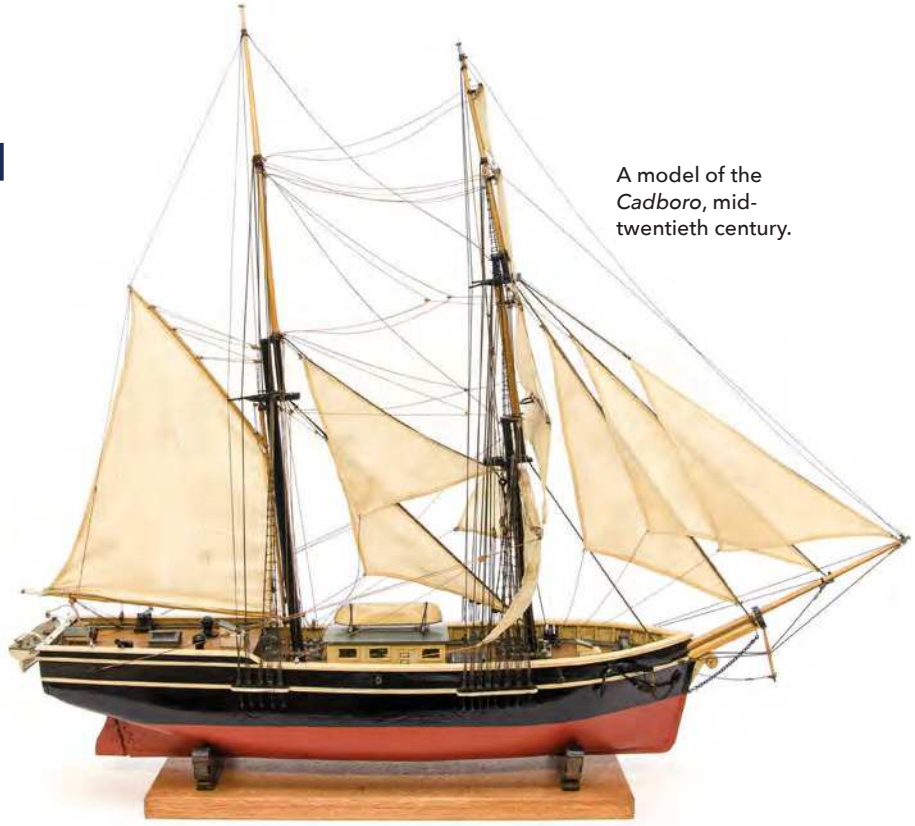
HBC kept meticulous records on all aspects of its business — from the quality and quantity of pelts sold, to daily weather records, to the detailed memoirs and diaries written by the

Above left: Artist Seeguapik of Povungnituk works on a sculpture in 1956. Top right: A movie poster for Irving Pichel's 1941 historical drama, *Hudson's Bay*. Bottom right: Cameraman Bill Derr films scenes from *Romance of the Far Fur Country* in 1919.

LEFT AND BOTTOM RIGHT: HUDSON'S BAY COMPANY ARCHIVES/MANITOBA ARCHIVES; TOP RIGHT: HBC CORPORATE ART, ARTIFACT, IMAGE AND REFERENCE COLLECTION

THE HBC MUSEUM COLLECTION

Over the years, the Hudson's Bay Company amassed an incredible collection of artifacts relating to both the fur trade and life in northern Canada. These culturally and historically significant artifacts, donated by HBC in 1994, are now part of the Hudson's Bay Company Museum Collection at the Manitoba Museum. The collection contains more than twenty-five thousand objects and is a reflection of HBC's vast historical legacy.



A model of the *Cadboro*, mid-twentieth century.

A Métis silk-embroidered moosehide jacket, late-nineteenth century.

A medical instrument set, circa 1930s.

Wooden snow goggles, mid-twentieth century, central Arctic.

COLLECTION OF THE MANITOBA MUSEUM/PHOTOS BY ANDREW WORKMAN

MARKING HBC'S ANNIVERSARIES

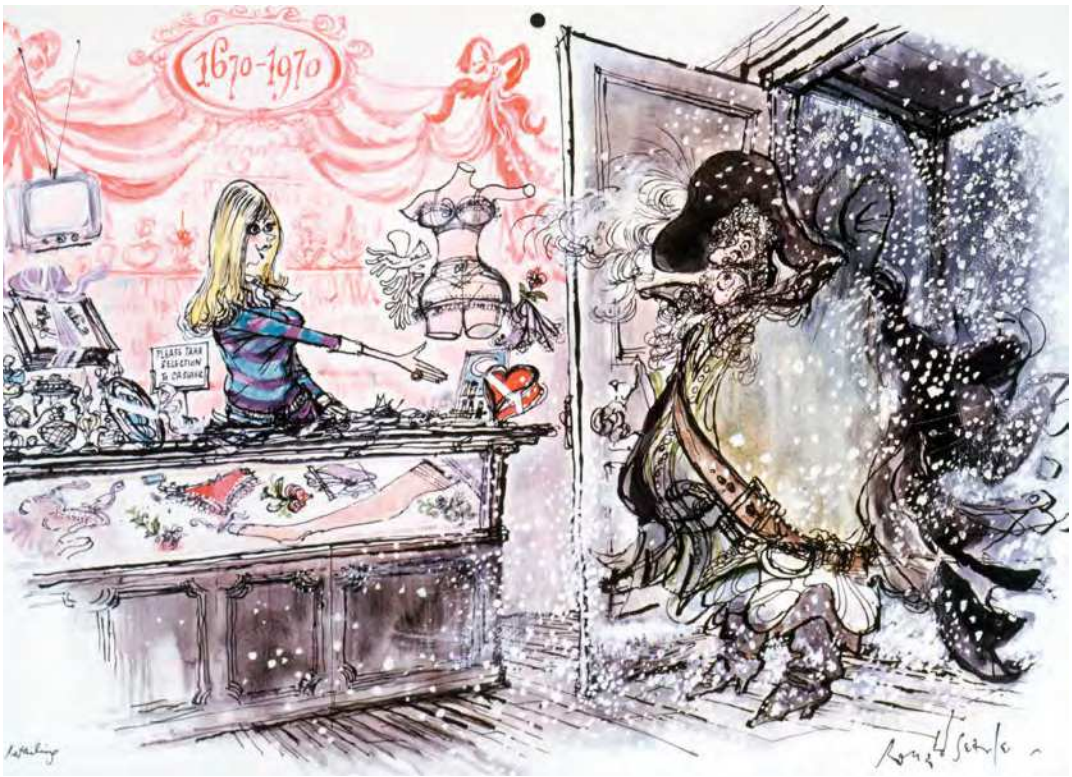
From feature films, to a replica ship, to a three-day concert, Hudson's Bay Company has celebrated the anniversary of its founding in many ways.

In 1920, HBC marked its 250th anniversary by commissioning a feature-length film, *Romance of the Far Fur Country*, and a book, *The Governor and Company of Adventurers of England Trading into Hudson's Bay during Two Hundred and Fifty Years, 1670–1920*. HBC also launched *The Beaver,* a corporate newsletter that grew into a national history magazine. In 2010, the magazine was rechristened *Canada's History*.

In 1945, HBC marked its 275th anniversary with a subdued tone due to the Second World War. A highlight was the creation of a scholarship and student exchange program between Canada and Britain.

In 1970, the company celebrated its 300th anniversary with several events, including the building of a replica of the HBC ship *Nonsuch*; it resides today at the Manitoba Museum. Other highlights included a visit to Canada by Queen Elizabeth II and the last occurrence of the rent ceremony at Lower Fort Garry.

A quarter century later, the HBC marked its 325th birthday with a three-day concert in Alberta. Over seventy-five thousand people attended the Big Sky extravaganza, where performers included Bryan Adams, Blue Rodeo, and Celine Dion.



Above: HBC's Calgary store is decorated in 1920 to mark the company's 250th anniversary.

Left: A frontispiece from *The Great Fur Opera: Annals of the Hudson's Bay Company 1670–1970* by Ronald Searle and Kildare Dobbs. The book was commissioned and sold by HBC in celebration of the company's 300th anniversary in 1970.

HBC CORPORATE ART, ARTIFACT, IMAGE AND REFERENCE COLLECTION

Company's explorers and traders.

For centuries, these records were dutifully filed away in the Company's vaults in London, England, available only to HBC officials. However, the records were of immense interest to researchers, historians, archivists, genealogists, and, indeed, anyone interested in the story of the Northwest.

In 1920, to toast its 250th birthday, HBC decided to open its archives for the first time to outsiders. After years of careful preparation, the archives were opened to the public in England in 1931.

Next, HBC decided to relocate its records to Canada, where they could be more easily accessed by Canadians. After some deliberation, Winnipeg, HBC's Canadian headquarters since 1860, was selected to host the material.

The process of preparing the records for shipment across the Atlantic was a challenging one for the archivists involved in the transfer. Shirlee Anne Smith, the first keeper of the Hudson's Bay Company Archives of Canada, spent a year at London's Beaver House overseeing the sorting, packing, and shipping of material. It was a long — and sometimes chilly — process. The heat at Beaver House sometimes stopped working, and, Smith recalled, "at one period we only had heat for four hours a day." Working long hours "in winter boots and layers of woolen clothes," Smith sorted through endless boxes of materials. In the end, eight containers weighing eighteen tonnes each were transported overseas in three ships, so that if one ship sank not all would be lost.

In 1974, HBC officially deposited its records with the Archives of Manitoba, and they were opened to the public the next year. The records transfer was made permanent in 1994, when HBC formally donated the archival material to the Archives of Manitoba.

Since then, the archives have been used by researchers to study everything from climate change, to astronomy, to genealogy and beyond. Due to its immense historical significance, the Hudson's Bay Company Archives has been named part of the United Nations Educational, Scientific and Cultural Organization's Memory of the World collection, which places it in the company of such priceless artifacts as the Magna Carta and the Bayeux Tapestry.

In addition to donating its archives, HBC also donated its vast artifacts collection to the Manitoba Museum in Winnipeg in 1994, where the collection is enjoyed by thousands of visitors each year. The tax savings from these two donations allowed HBC to establish the Hudson's Bay Company History Foundation (HBCHF), which supports both the archives and the museum collections, as well as *Canada's History* magazine, founded by HBC in 1920 as *The Beaver*. *The Beaver* began as an internal Company newsletter and evolved over the decades to become the national history magazine of Canada. In 2017, the HBCHF supported the creation of a free online archive of back issues of the magazine, today known as *Canada's History*.

The story of HBC continues to unfold. It's at once a global trendsetter and an iconic institution. Thanks to its vast social, cultural, and historical legacies, the story of Hudson's Bay Company will forever be synonymous with the story of the growth and development of North America.

Top: Team Canada athletes wear the iconic HBC stripes during the opening ceremonies of the 1964 Winter Olympics in Innsbruck, Austria. HBC is a long-standing supporter of Canada's Olympic teams.

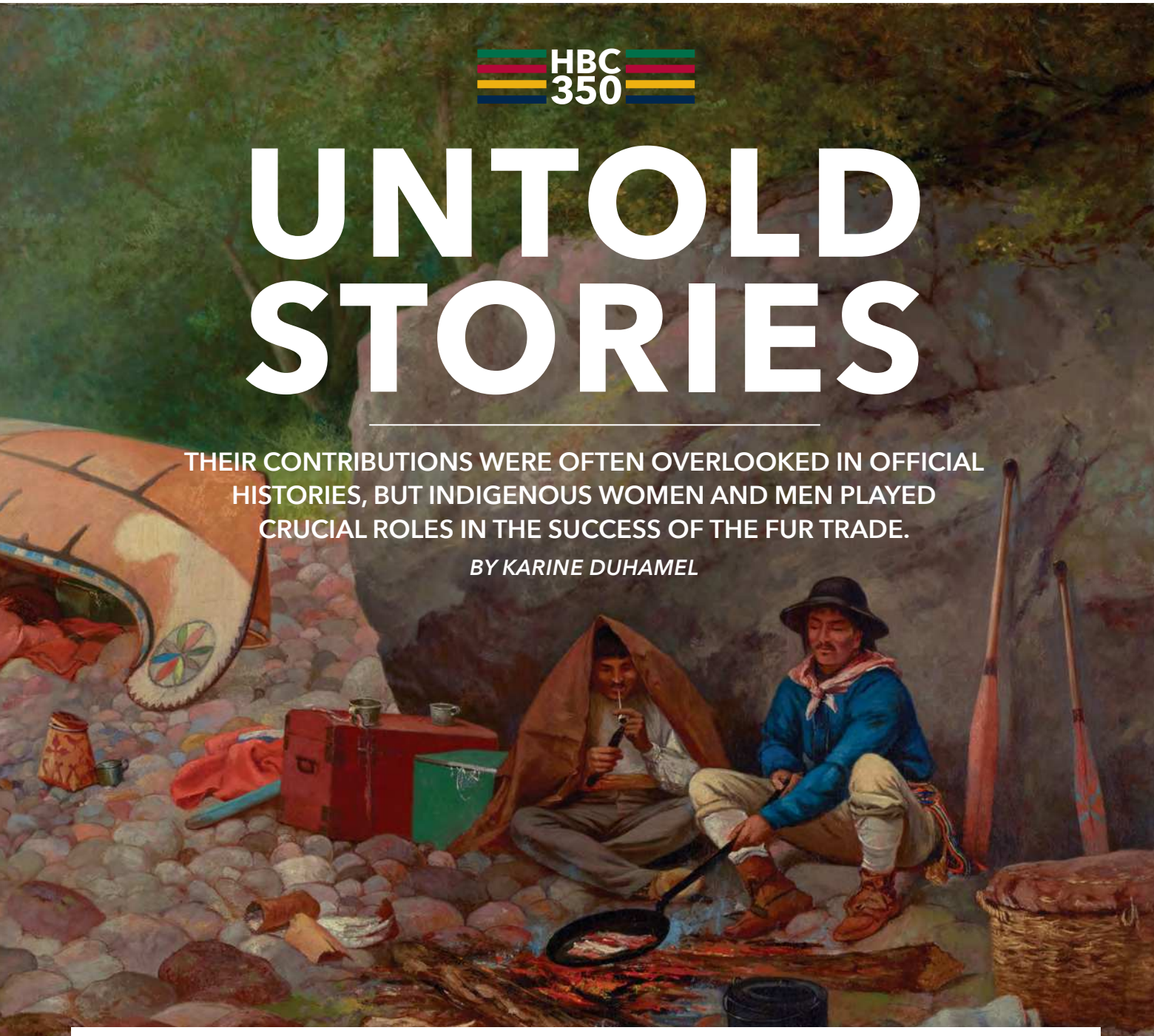
Above: The Room at HBC's flagship department store location on Queen Street in Toronto.

This text has been condensed and excerpted from the publication *An Epic Tale*, by Mark Collin Reid, published in 2018 by Hudson's Bay Company. With files from Dr. Karine Duhamel and support from HBC Heritage Services.

HBC CORPORATE ART, ARTIFACT, IMAGE AND REFERENCE COLLECTION

Voyageurs at Dawn, by Frances Anne Hopkins, 1871. Indigenous and Métis men were often hired to paddle canoes into the interior in search of furs to trade.

LIBRARY AND ARCHIVES CANADA



UNTOLD STORIES

THEIR CONTRIBUTIONS WERE OFTEN OVERLOOKED IN OFFICIAL HISTORIES, BUT INDIGENOUS WOMEN AND MEN PLAYED CRUCIAL ROLES IN THE SUCCESS OF THE FUR TRADE.

BY KARINE DUHAMEL

When Europeans first arrived in the New World, they were interested in the treasures the land might hold. Known to some Indigenous people as Turtle Island, the land was rich with resources and filled with people. Indigenous peoples had been living and trading on the territories with each other for as long as anyone could remember. Groups would trade items like corn, dried fish, or furs, as well as beads, shells, and other goods. Trade included the idea of gift giving to help make sure that everyone was showing and being shown respect. Gift giving also helped to confirm alliances. Trading was based in respect and good communication.

Many Europeans who came to what we now call North America to trade were interested in the abundant resources. Those resources, in turn, fuelled much conflict between England and France. In 1706, Jesuit missionary Pierre-Gabriel Marest reported on the trade growing out of the first meetings between Hudson's Bay Company traders and the Indigenous peoples who lived around the Hudson Bay region: "The English Merchants, in order to profit by the voyages and discoveries of their fellow countrymen, have since then made a settlement at Hudson's bay, and have begun there a trade in furs, with many northern Indians — who during the long summer come, in

their pirogues, on the rivers which empty into that bay. At first, the English built only a few houses, that they might pass the winter in them and await the [Indigenous trappers]. They had much to suffer, and many died there from scurvy. But, as the furs that [they] bring to that bay are very fine, and as the profits on them are great, the English were not deterred by the inclemency of the weather or the severity of the climate."

Beaver pelts were among the most sought-after furs due to the popularity of beaver top hats in Europe at the time. While the hunting of beavers was only a small part of life for Indigenous peoples before Europeans came, it soon became the predominant activity in some territories. Beaver pelts were too small to stretch across frames to make Indigenous homes and were not well-suited for clothing, but Europeans could not get enough for their own markets. Indigenous people also traded other less-valuable pelts with Europeans at posts located throughout the continent, including in the interior. These furs included otter, muskrat, mink, fox, raccoon, deer, moose, and bear.

The focus on beaver trapping had many important impacts on Indigenous peoples. For example, in some areas declines in local beaver populations increased conflict among Indigenous peoples. In addition, beginning in the nineteenth century, a decline in the popularity of beaver hats gradually lowered the price for pelts. This meant that trappers received fewer goods in exchange.

Chief Trader John Haldane of the Lake Superior District wrote in 1823–24 of the hardships caused by a dwindling of beaver, bear, and other fur bearers in the region: "The scarcity of those animals is greatly felt by the Indians. … In the summer and fall the Indians are furnished with Nets and in the fall they are supplied with a good stock of ammunition. Notwithstanding these supplies they are often necessitated to have recourse to the establishment when we give them fish, potatoes & Indian corn. Humanity & Interest compel us to be kind to them, & they are generally grateful to us."

In addition to trapping, Indigenous peoples often worked in and around European forts, supplying the occupants with meat and fish or helping to haul furs. In exchange, they received European-made items such as kettles, knives, axes, pots, cloth, needles, glass beads, and blankets. The Europeans often also offered alcohol, tobacco, firearms, and ammunition.

HBC ARCHIVES

Governor Douglas leaves Fort Langley, 1858, by George Franklin Arbuckle, circa 1958. The painting depicts James Douglas, the new governor of the colony of British Columbia, greeting members of the Stó:lō Nation.

Top left: A bust of Charlotte Small, wife of HBC explorer David Thompson. Small, the daughter of a European trader and a Cree mother, travelled thousands of kilometres with her husband as he mapped the northwest. Above right: An actor portrays Thompson for an HBC television commercial. Above: *First White Women Arrive at Moose Fort, 1683*, by Will Davies, circa 1960. This painting presents a Eurocentric view of Indigenous and non-Indigenous women, with the Indigenous onlookers placed in the shadows and existing anonymously in the margins of the painting.

The trade relationship changed the lives of Indigenous peoples in both positive and negative ways. At least at first, Indigenous people were able to control the trade, because it depended on their trapping. But the fur trade made some Indigenous peoples dependent on European goods. While some groups profited from the new interactions, others became victims of new diseases and unfair trading practices that placed them at a disadvantage.

Most histories of the fur trade have been written as the stories of men. Women, if they appear at all, have been portrayed as background actors. However, more recent research has revealed that the fur trade was not only a business but also a social and cultural system with women at its very core. Both Indigenous and non-Indigenous women played key roles in the trade and saw themselves as active participants.

Indigenous women supplied the trade with food and goods, worked as traders alongside men, and also cemented trade and personal relationships through marriage. Unions between Indigenous women and European traders were often seen as symbols of friendship and of alliance. In addition, Indigenous women were active in day-to-day tasks like producing food, clothing, and staples like wild rice and maple syrup, as well as in snaring game.

Matonabbee, a Dene guide who travelled with HBC explorer Samuel Hearne in the eighteenth century, urged Hearne to take Indigenous women with his teams on their journeys.

In his 1771 journal, Hearne quotes Matonabbee as saying of women, "One of them can carry, or haul, as much as two men can do. They also pitch our tents, make and mend our clothing, keep us warm at night; and in fact there is no such thing as travelling any considerable distance, or for any length of time, in this country, without their assistance."

The unions of Indigenous women and European men also created the people today known as the Métis Nation, which developed a unique history and culture. Centred around the Red River region of modern-day Manitoba, Métis society was deeply connected to the fur trade, with the men trapping and transporting furs and women producing trade goods like clothing — which included their beaded designs — along with pemmican, a vital source of protein.

Before 1821, fur trade marriages were not recorded by Christian churches. Instead, almost all of the officers of the major trading companies were married *a la façon du pays* to Indigenous women.

These "country marriages" were ceremonies that combined Indigenous and European customs. They were performed mostly because missionaries were not common in fur trade country at the time. While some men honoured their Indig-

TOP LEFT: PARKS CANADA/DON LYNCH. TOP RIGHT: COURTESY OF THE HUDSON'S BAY COMPANY. BELOW RIGHT: HBC ARCHIVES

Above left: *Moccasin Seller*, *1860*, by Cornelius Krieghoff, depicts an Indigenous woman selling handmade footwear near a European community in early Canada. Above right: *Red River Carts Leaving Fort Garry*, *1863*, by Adam Sherriff Scott for HBC, circa 1927. The HBC headquarters at Upper Fort Garry, located at what's now downtown Winnipeg, was the epicentre of the Red River Resistance of 1869–70.

enous wives, journals documenting life at trading posts also reflect a growing concern over traders abandoning their country wives, as well as the obligations claimed against HBC because of this. In part due to such obligations, and with HBC having by then cemented alliances with First Nations groups, after 1800 most traders were encouraged to marry European or sometimes Métis women from within the Company. Christian churches also started to require that all marriages, even country marriages, be conducted by a missionary and recorded by the churches, further delegitimizing earlier unions — as well as the children resulting from them.

The 1830s saw more European women immigrate to North America. Many married HBC officers and played valuable roles by managing family affairs, strengthening relationships, and, sometimes, working as teachers in the Red River Colony.

The Rupert's Land transfer of 1869 had a tremendous impact on the Métis and other Indigenous groups in the area.

HBC had ruled Rupert's Land since it was given to the Company via Royal Charter in 1670. However, by the 1800s, the region was home to a thriving Métis Nation centred around what is now Winnipeg.

The fledgling Dominion of Canada, led by Prime Minister John A. Macdonald, wanted to annex Rupert's Land for two main reasons: to secure land to build a railway to British Columbia and to prevent the vast region from falling into American hands.

In 1869, HBC agreed to transfer most of Rupert's Land to Canada — but the deal was cemented without input from the Métis or the non-Indigenous settlers at Red River, or from any First Nations in the vicinity. There were no land titles or surveys for the lands in Red River, and residents were angry and fearful that the Canadian government would break up their farms. Their concerns grew after a Canadian survey party arrived in October 1869 without warning and began to lay out lines that cut across existing farms.

The government of Canada had also appointed a new governor for the region, William McDougall, who did not like Catholics or francophones. Regarding McDougall, Macdonald had written to his colleague George Brown, saying, "I anticipate that he will have a good deal of trouble, and it will require considerable management to keep those wild people quiet."

Indeed. When McDougall arrived at Red River in November 1869 to take control, he was turned away at gunpoint by the Métis, who were led by their charismatic leader Louis Riel. The Canadian government was not able to take control of the territory on December 1, as had been planned.

The Métis wanted a representative government that would respect their rights. To stake their claims, a convention of Red River residents met in November 1869 and proclaimed its own government, with Riel as leader.

The new provisional government was supposed to speak to the Canadian government about how the settlement would enter Confederation while still protecting the rights of the people living there. Locals also took over Upper Fort Garry (located near The Forks at the junction of the Red and Assiniboine rivers in what is now Winnipeg) to show their resolve. Their actions became known as the Red River Resistance.

The tiny province of Manitoba entered Confederation in 1870 with an agreement that Canada would protect Catholic and francophone rights. This agreement also included lands for the Métis and settlers in territory, though many people never received the land promised to them. In addition to the political settlement, the Rupert's Land purchase had other important consequences. It encouraged the Canadian government to enter into treaty negotiations with Indigenous peoples within the territory and led to the signing of the first numbered treaty, Treaty 1, in 1871.

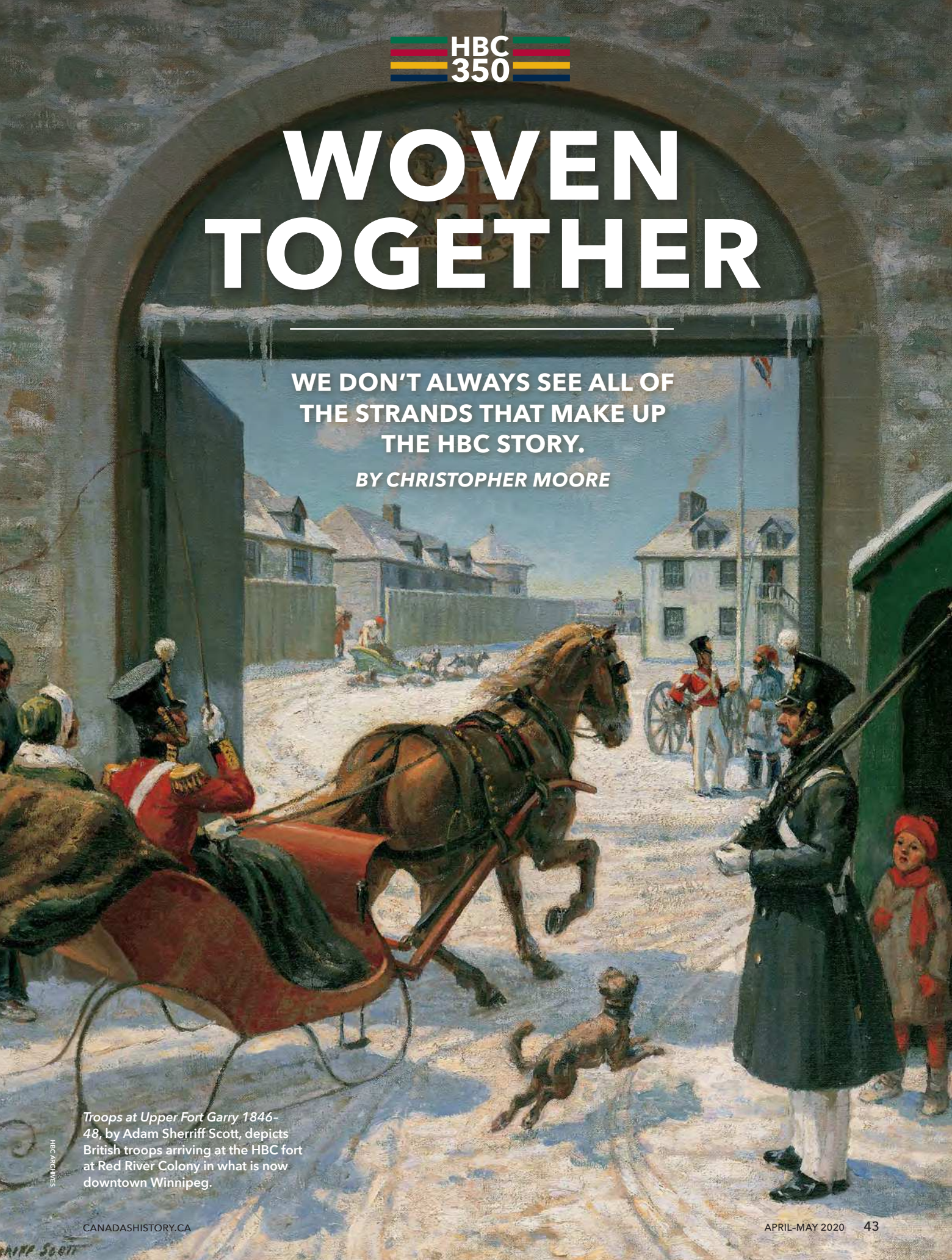
MCCORD MUSEUM; HBC ARCHIVES

HBC 350

WOVEN TOGETHER

WE DON'T ALWAYS SEE ALL OF THE STRANDS THAT MAKE UP THE HBC STORY.

BY CHRISTOPHER MOORE



Troops at Upper Fort Garry 1846–48, by Adam Sherriff Scott, depicts British troops arriving at the HBC fort at Red River Colony in what is now downtown Winnipeg.

HBC ARCHIVES

Hudson's Bay Company stands tall among the landmarks of Canadian history, but much remains to be explored in the way the Company's history has entwined with those of Canada and of First Nations. Let's look at some revealing moments across those years from 1670 to 2020 — glimpses into a long and remarkable past.

1670 Who were the founders of the Company of Adventurers?

The names on the Royal Charter granted on May 2, 1670, seem to confirm who founded Hudson's Bay Company: English lords and gentlemen, mostly. But Olive Dickason, the great Métis historian of Canada, said we need to look farther afield, right to the heart of North America.

In the 1660s war raged around the Great Lakes — the French-backed Huron-Wendat and their Anishinabe allies versus the five Haudenosaunee nations supported by the Dutch and the English. Trade to the St. Lawrence River had grown too hazardous for the northern Cree. When the French traders Pierre-Esprit Radisson and Médard Chouart Des Groseilliers visited them, the Cree said, in effect, what we need is a trade route through Hudson Bay. Radisson and Des Groseilliers took that proposition to London. London's traders got the message, and the *Nonsuch* sailed to James Bay. The fur trade through Hudson Bay was born.

To honour the Cree among the founders of the Company does not diminish the vision of the Londoners who seized their opportunity. Indeed, it makes what happened in 1670 all the more remarkable. Strategic leaders and traders in the heart of North America had connected with equally tough and strategic counterparts on the far side of the Atlantic Ocean. Together they opened one of the great world-spanning commercial exchanges that were developing in the seventeenth century. This one would have enormous consequences — sometimes heroic, sometimes tragic — for Canada throughout the next 350 years.

Radisson and Groseilliers, by Frederic Remington.

Henry Kelsey Sees the Buffalo on the Western Plains, 1691, by C.W. Jefferys.

1691 Explorer Henry Kelsey, inspired to poetry on the Great Plains

In sixteen hundred & ninety'th year
I set forth as plainly may appear
Through Gods assistance for to understand
The Natives language and to see their land.

Barely twenty years after the founding of the Company, Henry Kelsey stood in the Touchwood Hills, 120 kilometres north of the site of what we know as Regina, and was inspired to poetry. Guided by Cree traders who were themselves expanding their reach westward, Kelsey had travelled a thousand kilometres from York Factory on the west coast of Hudson Bay. He was not far from the geographical centre of North America.

The Company had no wish to build forts and trading posts deep inside the territory granted to it by Charles II. But it did want all the trading nations of the interior to know that its posts on Hudson Bay would pay well for furs brought there. In 1690, Kelsey, already noted as "an active lad delighting much in Indians' company" and able to speak some Cree, was dispatched to carry that message inland and to report back on all he saw.

Kelsey became the first Bay man to see the great grasslands of the prairie west, with their numberless bison and roaming grizzly bears ("he is man's food and he makes food of man," Kelsey wrote in the couplets with which he started his report).

War was breaking out between England and France. For the next two decades the French would hold most of the Company's posts on the Bay. Voyageurs out of Montreal, rather than Bay men from York Factory, succeeded Kelsey in venturing to the western rivers and plains.

Before that, however, Kelsey's delegation to the Assiniboine and other inland nations became living proof that the globe-spanning ambitions of the founders were coming true.

"The inland country of good report hath been/ By Indians but by English yet not seen," he wrote. But already the trade was reaching deep into the continent.

BOTTOM LEFT: BUFFALO BILL MUSEUM. TOP RIGHT: HBC ARCHIVES

1730 The view from beyond the trading post

Indigenous North American nations had always traded widely with each other. And now the Europeans' appetite for beaver pelts seemed limitless. "The beaver makes all things perfectly. It makes kettles, axes, swords, knives, bread; in brief, everything," an Innu hunter once told the Jesuit missionary Paul Le Jeune. Indigenous nations were ready to take up a trade that let them add such goods and tools to their daily life.

The fur trade depended on Indigenous peoples continuing to live in their established ways on their own territories. Before the disruptions of disease, missionary pressure, alcohol, and the steady incursions of colonial powers and settler populations, First Nations controlled the hunting territories, handled the transportation of pelts across North America, and shaped the terms of trade. The stage was set for a long, roughly equal alliance that provided value to both sides.

But even when Indigenous and European partners traded equally, the trade could bring disaster. In the 1730s, when the Assiniboine on the North Saskatchewan were stricken with smallpox, a Company trader wrote, "They are very few if any left alive … their tents left standing and the wild beasts devouring them." This was just one moment in a centuries-long cycle of tragedy assisted by the trade, in which diseases carried by the Europeans devastated Indigenous populations.

Beaver pelts were the most prized furs.

1807 Not to be kept out – women in Hudson's Bay Company's world

Just after Christmas of 1807, Alexander Henry, the North West Company's factor at Pembina on the Red River south of Fort Garry, was called to the sickbed of an HBC employee visiting his post — and got the shock of his life. "He stretched out his hands to me, and in piteous tones begged me to be kind to a poor, helpless, abandoned wretch who was not of the sex I had supposed but an unfortunate Orkney girl, pregnant, and actually in childbirth." Henry had just met Isobel Gunn, one of the extraordinary women in the annals of the Hudson's Bay Company.

The Company banned women from its trading posts, but the ban never held. From the start the fur trade depended in a thousand ways on women. Thanadelthur, a Chipewyan held prisoner among the Cree, escaped to York Factory and enabled the Company to open trade with her Chipewyan people. Bay traders were helpless without strong alliances with their Indigenous hosts and suppliers, and those alliances were usually sealed by marriage.

Women's work helped to feed and to clothe the Bay men, and "country marriages," as they were known, made the fur trade possible. Some of these unions were brief, and many traders felt no obligation when they left Rupert's Land. But, as the title of Sylvia Van Kirk's renowned book on the subject says, "many tender ties" were established, and they integrated some Bay men, at least a little, into Indigenous society and culture.

And Isobel Gunn? She had signed on as a man and did a man's work for more than a year. But once discovered she was shipped back to Orkney with her son and from there was lost to history. She lives on in the novel *Isobel Gunn* by West Coast writer Audrey Thomas.

Hudson's Bay Store, Fort William, c. 1860–1870, by William Armstrong, depicts Indigenous men, women, and children trading for goods at an HBC outpost at what is now Thunder Bay, Ontario.

TOP RIGHT: HBC ARCHIVES BOTTOM: NATIONAL GALLERY OF CANADA

1821 From partnership to dependence

During its first century Hudson's Bay Company found itself surrounded and often outcompeted by voyageurs out of Montreal and their British successors of the North West Company. In 1774 HBC opened Cumberland House on the Saskatchewan River and began to compete for the inland trade across the West. The decades of competition that ensued, sometimes heroic, often vicious, were costly to both sides, as rival trading posts opened on every river and lake across the Northwest.

If Indigenous trappers and traders did not get all they wanted from one company, they went to the other. HBC and North-West Company records are full of instances of Cree and other traders comparing each company's wares and rates unfavourably to those of its rival company. The fight weakened both companies until 1821, when the Company's deeper pockets let it buy out the Montreal traders and create a fur-trading monopoly.

After 1821, the Company held a real monopoly in the fur trade. Its hard-driving new North American chief, George Simpson, quickly closed posts, laid off staff, and demanded more pelts on harsher terms from Indigenous traders. The fur trade, once a roughly equal exchange between equals, continued its long slide toward dependence and domination.

Clockwise from top left: Hudson's Bay Company coat of arms circa 1921. North West Company seal circa nineteenth century. *The Spring Fur Brigade Leaves Montreal for the West*, by Frank Arbuckle.

The area in grey approximates the expanse of Rupert's Land, the region in which the Royal Charter granted Hudson's Bay Company a trade monopoly.

1870 Who owned Rupert's Land, anyway?

In 1670 King Charles II of England had granted the Company trading rights in the territory drained by all the rivers flowing into Hudson Bay — Rupert's Land, seven per cent of the land surface of the earth. Two hundred years later, the newly founded nation of Canada sought to take over these territories. Canada paid HBC £300,000 (about $1.5 million at the time), and Britain transferred the Company's Rupert's Land rights to Canada.

But what had Canada "bought" when it "acquired" Rupert's Land in 1870?

As the Company's 1670 charter states, it "traded into Hudson's Bay." It did very little to govern or to control the land or the people there. The First Nations of Rupert's Land — unmentioned in the Company's charter — had never conceded their land or their independence to the Company, or to anyone else. The new Dominion of Canada had no legal basis on which to annex them or their lands.

In 1869 the Métis relied on this reality when they established a provisional government at Red River and prevented Canada's appointed governor from entering what Canada called its Northwest Territories. The Métis were, however, willing to negotiate joining Canada as the new province of Manitoba — and they did so in 1870.

In the rest of the region, and west to the Pacific, Canada began to negotiate with the First Nations who owned and governed the land.

Between 1871 and 1877, the first seven numbered treaties laid out the relationships between Canada and First Nations in what are now Canada's three prairie provinces. Treaties remain the basis of the relationships between First Nations and Canada.

BOTTOM LEFT: HBC ARCHIVES. TOP RIGHT: MANITOBA MUSEUM

1885 Could HBC have built the CPR?

Historian Michael Bliss posed a provocative question in his history of Canadian business. Why didn't Hudson's Bay Company build the Canadian Pacific Railway?

In the 1860s, the Company's fur trade was in rapid decline, but it had been organizing transportation in western Canada for two centuries. Why did it not shift from York boats to locomotives, build Canada's railway to the Pacific, and secure its dominance for another century or so? Bliss argued that the Company missed a great opportunity.

Yet businessmen involved in the western trade did play key roles in building the CPR. George Stephen, its president, made his first fortune building transportation links between Minnesota and the Red River Settlement. Donald Smith, Stephen's cousin who had been an HBC trader for decades, was the man who drove the last spike in 1885.

Donald Smith, a key financier of the Canadian Pacific Railway, drives a ceremonial last spike at Craigellachie, British Columbia, on November 7, 1885. A long-time HBC employee, Smith rose through the ranks to become governor of the company in 1889.

1990 Rolph Huband and the Hudson's Bay Company History Foundation

By the 1970s Hudson's Bay Company was an empire of department stores. George Richardson became the Company's first Canadian-born governor in 1970, and its headquarters moved from London, England, to Canada the same year. In 1974 the Company's immense historical records came to Winnipeg, where its collection of Canadian artifacts was already housed.

By the 1990s, it was time to consolidate the Company's historical resources and to separate them from its commercial operations. Rolph Huband, a Winnipeg-trained lawyer who had become vice-president and corporate secretary of the Company, had the required vision. At his suggestion, the Company donated its archives and its artifacts to the province of Manitoba, and it devoted the tax breaks it received for this donation to a new Hudson's Bay Company History Foundation that would ensure the preservation of the treasures it had donated.

Rolph Huband, publisher of *The Beaver*, presents author Pierre Berton with a prize for excellence in popular media in 1995. Today it is a Governor General's History Award, otherwise known as the Pierre Berton Award.

Huband also laid the design for what became Canada's National History Society. The society took over publication of the Company's magazine, *The Beaver*, which had begun transforming into the general-interest Canadian-history magazine we know today as *Canada's History*. Huband served as the society's chair and the magazine's publisher until 1997.

For his contributions to the history of Canada and to the history of the Company, Huband received the Order of Canada.

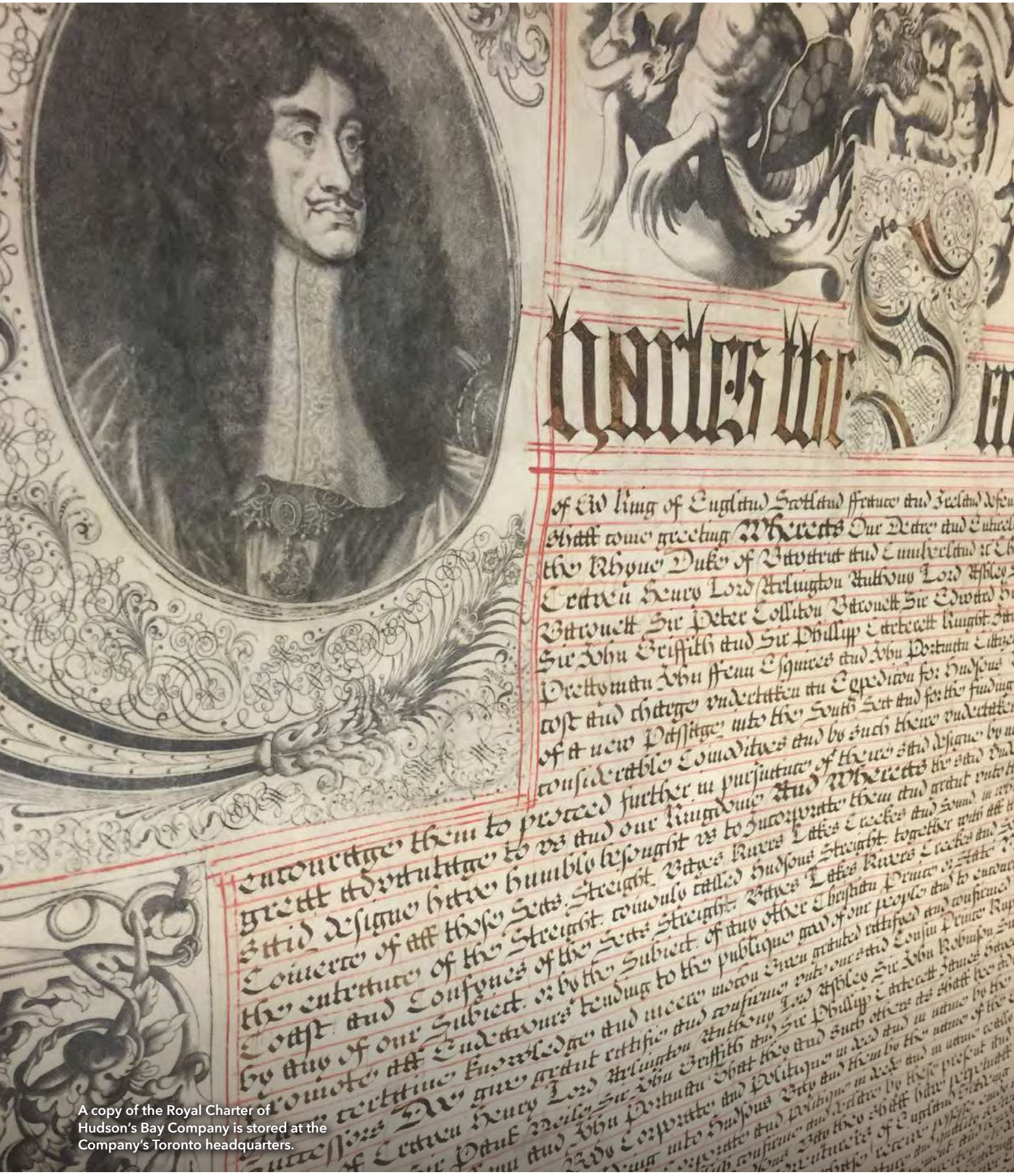
The Beaver, founded in 1920, was renamed *Canada's History* magazine in 2010. From left, the October 1920, June–July 1994, and April–May 2010 issues.

2020 HBC at 350

In 2020, on its 350th anniversary, Hudson's Bay Company continues to feature heritage items such as the famous Bay blanket in its retail stores. But today the Company is essentially foreign-owned and out of the fur trade. Its fortunes are tied to the international retailing marketplace and the fluctuation of the investment market.

Today's Canadians mostly know The Bay as a fashion and home-goods department store in our downtowns and shopping malls. Its history and Canada's remain permanently entwined, however. Canada and Hudson's Bay Company have both come a long way in 350 years.

TOP RIGHT: LIBRARY AND ARCHIVES CANADA. BOTTOM LEFT: HBC ARCHIVES.



A copy of the Royal Charter of Hudson's Bay Company is stored at the Company's Toronto headquarters.

HBC 350

THE WORLD'S OLDEST MULTINATIONAL

Challenges and change have always been part of Hudson's Bay Company's three-and-a-half-century history.

by Joe Martin

What is the secret of corporate longevity? In 2004, an article in the *Economist* magazine came up with some answers, and, although its list was for family companies, the same ideas can probably be applied to corporations. The first factor was possession of a reservoir of trust, pride, and money; the second was an ability to evolve; and the third was a good grasp of the firm's core competence. Without doubt there also has to be a little bit of serendipity or good old-fashioned luck.

On May 2, 2020, Hudson's Bay Company (HBC), the oldest continuously operating trading company in the world, turns 350. It has already outlived the Honourable East India Company by nearly a century. How did HBC survive so long? All three success factors have come into play over its storied history.

In the beginning, The Governor and Company of Adventurers of England trading into Hudson Bay had a corporate head office and customers in Great Britain and Europe and fur-trading operations in northern Canada. After two hundred years, as the fur trade declined, the Company shifted its business to a combination of retail and real estate in Canada. But it would take another century before the head office was moved from Britain to Canada in recognition of the Company's tricentennial. Ownership shifted as well. In 2006 HBC was sold to Americans for the first time, but the corporate head office has remained in Canada. Retail and real estate have become North American businesses, rather than being limited to Canada.

As every Canadian schoolchild once knew, Hudson's Bay Company was created by a happy convergence of two disaffected French-Canadian coureurs de bois and a group of courtiers in the recently restored Stuart royal court of King Charles II. What fewer people know is that the company was a product of the prevailing economic theory of the day, mercantilism. According to mercantilist theory, nations had to be self-sufficient. This made colonies important as sources of raw resources to be exported back to the ruling country.

The key method of creating colonies was through royal chartered companies that had limited liability — an assurance that corporate losses would not exceed invested capital — and that had specific geographic areas in which to trade. This was true not only in Great Britain but also throughout Europe. Hudson's Bay Company's charter permitted HBC to explore for the Northwest Passage and to trade in furs. Its principal role was to provide goods for England, specifically beaver pelts for the hat-making industry and for re-export to continental European cities.

HBC ARCHIVES

The Battle of Seven Oaks, by C.W. Jefferys, depicts a clash in June 1816 between Hudson's Bay Company and North West Company forces.

In its 350 years the Company has faced at least five major challenges that would likely have destroyed other companies: the threat from the Montreal "pedlars" of the North West Company in the late-eighteenth and early nineteenth centuries; the question of what to do with the money and land HBC received when it sold Rupert's Land to the Dominion of Canada in 1870; the conflicted style of operation of Lord Strathcona, governor of the Company from 1889 to 1914; the economic downturn of the early 1980s; and the "clicks and mortar" debate of the twenty-first century.

In the Company's first four-plus decades its major challenge came from the French. HBC's response was to survive, but not at any cost.

With the French competition eliminated by the 1713 Treaty of Utrecht, the next half century was both peaceful and profitable. The Company expected First Nations to bring their furs to its posts on Hudson and James bays, leading some to dismiss it as being "asleep by the frozen sea." That complacent attitude changed when what first appeared as a blessing to the Company turned out to be an even bigger challenge than it had faced from the French.

After the British defeated the French in the Seven Years War (known in the United States as the French and Indian War), non-French — mostly Scottish — fur traders based in Montreal made their way west to trade with First Nations, obtaining furs before Indigenous traders could get to a Company post on Hudson Bay. These traders were dismissively called "pedlars," but they created their own fur-trading companies, the strongest of which was the North West Company.

The Montreal traders were more entrepreneurial and aggressive than their HBC rivals — it seemed the Nor'Westers were always a few steps or posts ahead. In 1790, when HBC finally entered the Athabasca country a thousand kilometres north of what is now Churchill, Manitoba, it was not well-prepared.

The first two decades of the nineteenth century saw fur trade rivalry erupt into open warfare. If HBC was to survive, it had to change. Fortunately there were new voices on the Company's governing committee. Lord Selkirk, a Scottish nobleman, and some of his allies, including his brother-in-law Andrew Wedderburn, started buying up HBC stock. By 1808 Wedderburn had a place on the governing committee and an impact on managerial decisions. Wedderburn submitted a plan to combat the Company's financial problems. It included a dramatic change in personnel policies, moving away from hiring quiet Orkneymen toward the recruitment of Scottish highlanders and former Nor'Westers who were prepared to use force against force.

Serious clashes occurred. In 1816 alone, the number of fur traders and farmers killed by starvation or open battle was sufficient to cause Britain to issue a royal proclamation against "open warfare in the Indian territories." Three years

LIBRARY AND ARCHIVES CANADA

later, Lord Bathurst, Britain's Secretary of State for War and the Colonies, sent a letter to the heads of the two companies demanding that the rivalry be ended and the peace be kept. In response, the two companies merged in 1821.

The merger was followed by years of good financial results under the executive leadership of George Simpson, one of the outstanding business executives in mid-nineteenth-century Canada.

Yet by the 1860s the fur trade was in steep decline. In addition, there were attacks on the Company's monopoly by Métis traders in the Red River region, as well as a growing desire for western expansion by George Brown and other politicians back east, who aimed to keep the country British. As a consequence, late in 1869 HBC signed a deed of surrender turning the Rupert's Land territory over to Canada in exchange for £300,000, one twentieth of all the fertile land in Rupert's Land, lands around each of HBC's posts, and the right to continue to trade, albeit without a monopoly provision. In 1870 the agreement received royal assent.

Now HBC had a new challenge: what to do with the cash and land received from the sale. The Company could have gone into farming, ranching, lumbering, fishing, and mining, or it might even have built a railway. Initially the Company chose retail operations and land sales.

Why retail? Why choose to move from a monopoly-protected fur trade to what is probably the most competitive industry of all? Can a fur-trading post become a department store with just a few cosmetic changes, or would the transition require significant capital spending?

And why not build a railway? The Union Pacific Railroad had just been completed, and the Canadian Pacific Railway was only a gleam in one or two people's eyes. Why didn't HBC leadership in London see the opportunity? This is not an easy question to answer, but to start one must turn to Donald Smith, later Lord Strathcona.

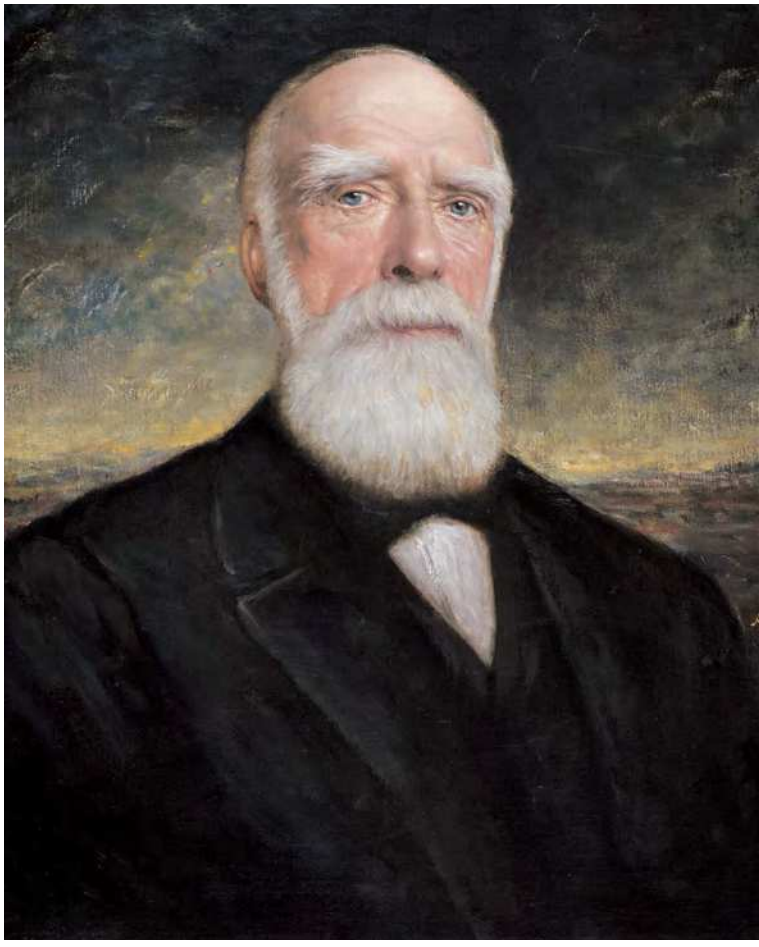
As a teenager, Smith came to Labrador at the bottom of the HBC hierarchy. He remained in Labrador for thirty years before moving to Montreal in 1868 as commissioner of the eastern region. In 1879 he resigned from HBC, but he continued to invest in Company stock as well as in the Bank of Montreal and, more importantly, in railways located in both Canada and the United States.

In 1889 Smith returned to Hudson's Bay Company, this time as principal shareholder and the first Canadian governor, a position he held until his death in 1914. One of his successes was to restrain land sales until the twentieth century, when the Canadian wheat boom began and land prices skyrocketed. From 1905 to 1914, the Company's annual dividends ranged from a low of twenty-nine per cent to a high of fifty per cent.

In spite of these achievements, Lord Strathcona presented a challenge to the Company because of his love for himself: That is, he placed his own ambitions ahead of those of the Company. New governing committee members took action to reorganize the Company's retail operations, providing £1 million for capital investment in its stores, creating a Canadian advisory committee based in Winnipeg, and establishing modern department stores across Western Canada.

The Company did not move into eastern Canada until 1960, when it acquired Henry Morgan & Co., a well-established Montreal-based chain of department stores. During the 1960s, HBC increased its capital and paid excellent dividends, but the Company was losing ground in the Canadian retail sector. The British board was prepared to consider moving the head office from London to Winnipeg, but not until a competent retailer was running the show. The response from The Bay — as the department store chain was then known — was to lure Don McGiverin, an outstanding retailer, away from Eaton's in 1969. The next year, on the three-hundredth anniversary of the incorporation of Hudson's Bay Company, its head office was moved to Winnipeg.

McGiverin lit a fire under the organization, first moving the head office again, this time, in 1974, to the heart of corporate Canada in Toronto, where the Company built a thirty-five-storey office tower. Under McGiverin's leadership The Bay went on the acquisition trail, acquiring Zellers, a discount chain, and Simpsons, a Toronto-based department store chain. The 1970s were unbelievably good for HBC, financially speaking. At the end of the decade Ken Thomson, son



HBC ARCHIVES

Donald Smith, Lord Strathcona, was governor of Hudson's Bay Company from 1889 to 1914.

Above: A Hudson's Bay Company delivery man stands beside his team of horses in Vancouver in 1906.

Top right: A 1965 advertisement for HBC point blankets declares them to be "the world's most famous blankets."

Right: An HBC employee works the pharmacy counter at the Winnipeg store in 1937.

Bottom right: A sign alerts shoppers that HBC announcers are "on the air" during a 1940 broadcast from the Bay Broadcast Studio, located in the Calgary HBC store.

Below: A 1939 brochure for Hudson's Bay blankets and blanket coats displays a selection of items including coats and mitts, hunting caps for men, and cadet caps for women.

This department store in downtown Calgary, shown in 2015, opened in 1913 as one of six flagship Hudson's Bay locations.

of Lord Roy Thomson and Canada's richest person, acquired seventy-five per cent of the Company.

Then came the challenging 1980s. In contrast to its previously conservative approach, the acquisition of other retailers left The Bay financially exposed. In 1984 Thomson ordered a drastic change in management direction. McGiverin resigned the next year but remained as governor. The new management sold off the fur-trading and wholesale divisions as well as the Northern Stores, HBC's trading posts in northern Canada. The Company was rewarded in 1989 with the first profit it had seen in nearly ten years.

The twenty-first century brought "the creative-destructive power of capitalism" — the process by which business is constantly shedding the old and replacing it with the new — to the retail sector, particularly to large department stores. Not only did the Internet provide new challenges such as mega-retailer Amazon, but the model of the department store as anchor tenant in a shopping mall became passé as online shopping revolutionized the retail sector. It also became readily apparent that retail was no longer a domestic enterprise, as Walmart, Costco, Home Depot, and other retailers entered the Canadian market.

The 2000s saw ownership changes at HBC. In 2006, for the first time in 336 years, the Company was acquired by an American, Jerry Zucker, who took it private. Two years later, Zucker died, and the Company was purchased by NRDC Equity Partners, an American private-equity firm owned by the Baker family, who were also owners of Lord & Taylor, an American luxury department store.

After NRDC took the Company public again in 2012, it acquired American luxury retailer Saks, Inc., operator of luxury department store Saks Fifth Avenue and its discount Saks OFF 5TH franchise. As of press time, HBC is in the process of going private to allow it to regroup and to improve operations.

Hudson's Bay Company has faced many challenges in its first 350 years. This article has identified five of the major ones. But the Company is now facing as significant a challenge as it has experienced since the demise of the fur-trading business in the latter part of the nineteenth century. In 2020 the challenge is the decline of the department store, as online-first companies dominate the retail fray. Clicks and mortar, a combination of online and in-store shopping, is the new reality. As The Bay goes private it will have the opportunity to reflect on what should be the next direction for this 350-year-old Company of Adventurers.

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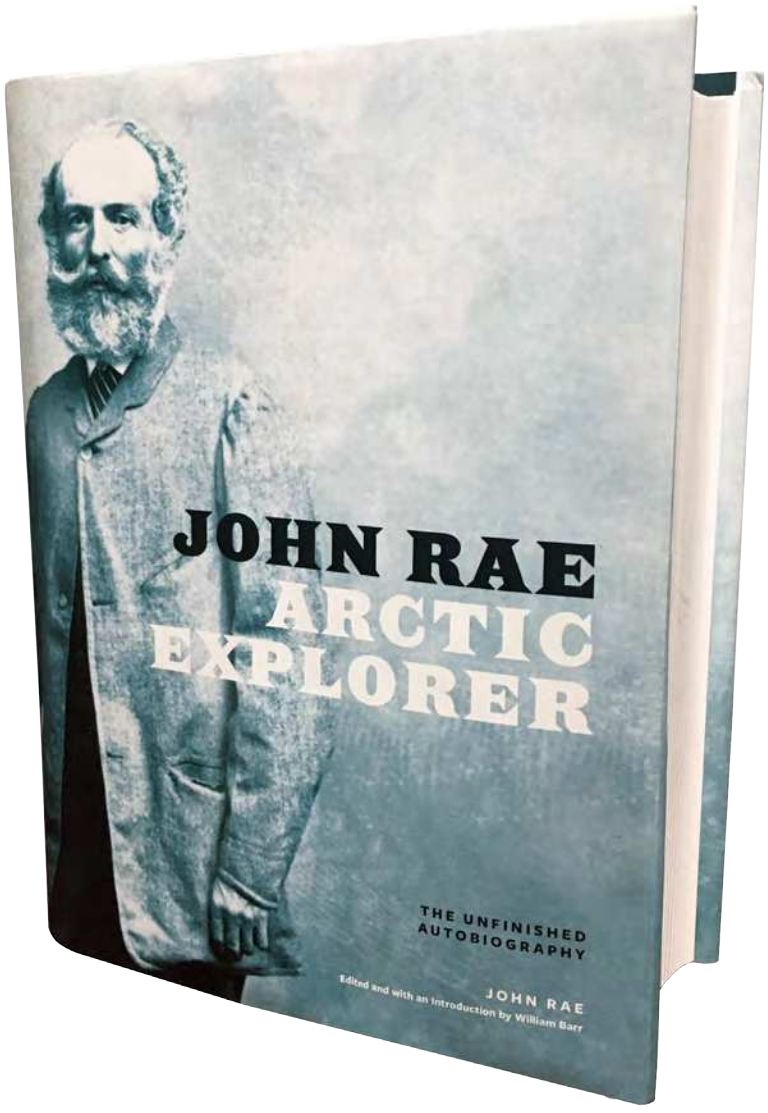


OPEN BOOK

An aptitude for exploration

Born on Scotland's Orkney Islands, John Rae followed his father and two older brothers when he joined Hudson's Bay Company in 1833. He served first as a ship's doctor and then as medical officer at Moose Factory, on the shore of James Bay, where he took the opportunity to learn survival methods from members of the Cree nation.

Impressed by Rae's aptitude and skills, HBC Governor George Simpson placed him in charge of the district in 1844 and then selected him to survey the Arctic coast of Rupert's Land. In 1846 Rae set out on the first of several expeditions to the Arctic, during which he surveyed vast stretches of coastline and identified the last previously uncharted portion of the Northwest Passage. In 1854, by questioning Inuit hunters, Rae determined the fate of the missing final expedition of Sir John Franklin and recovered remains such as spoons and buttons.

For John Rae, Arctic Explorer: The Unfinished Autobiography, *editor William Barr has added notes, references, and other writings — all of which appear as originally written — to augment Rae's previously unpublished manuscript. In the autumn of 1850, while heading north in search of Franklin, Rae prepared to winter at Fort Confidence on the shore of Great Bear Lake. As Barr writes, "Strangely, perhaps, the first progress report that Rae sent to the outside world after his arrival at Fort Confidence was to a New York newspaper."*

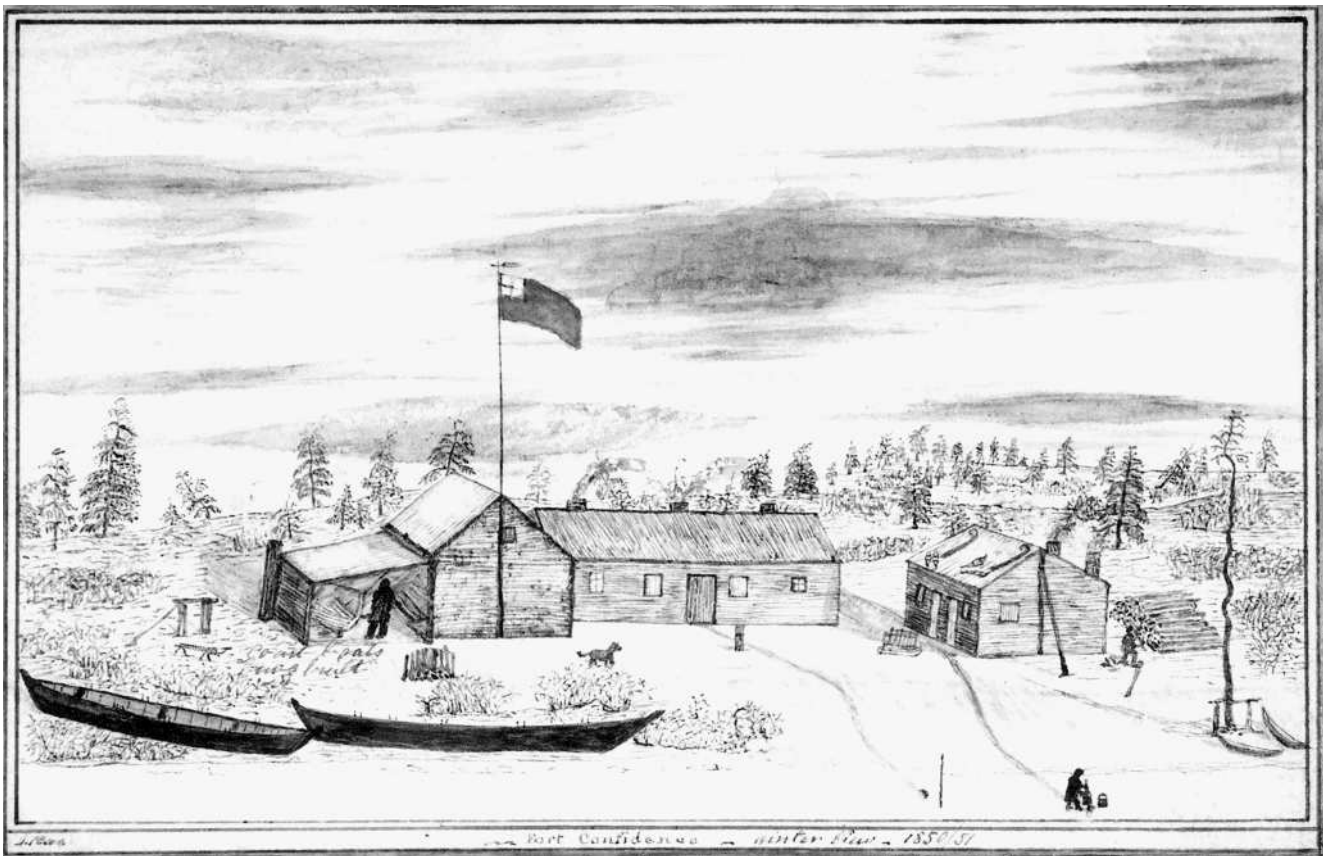
Letter from John Rae to the Editor, the *Albion*, New York, Fort Confidence, Great Bear Lake, October 24, 1850

Sir,

The protracted absence of the excellent Sir John Franklin and his gallant companions has excited so much interest and anxiety in the public mind, not only in England, but in all civilized communities, that I offer no apology for troubling you with the present communication, which, however unimportant in itself, may be thought worthy of a corner in your valuable paper, in consequence of the subject on which it treats, although I most sincerely hope, that long 'ere this reaches you, news may be received that some of the well-equipped sea expeditions to the arctic coast during the past summer has effectually relieved the long suffering explorers.

In addition to the several ship expeditions sent from England and the United States last season to search the Arctic shores, it was the intention of the Hudson's Bay Company that two or more boat parties, formed from the officers and servants in this portion of their territories, should descend the Mackenzie River, and trace the coast east and west from its mouth, as far as practicable.

Being in charge of the Mackenzie district, I received instructions to the above effect from Sir George Simpson (the able and enterprising territorial governor) in the latter part of last June, when on the annual voyage to Portage La Loche or Methy Portage, with the furs &c., obtained in the winter. At the same time, Commander Pullen (who had come with a party of 12 men from Her Majesty's ship Plover to the Mackenzie, in autumn 1849), being in company, on his way to England, *via* York factory, received orders from the Admiralty to return to the Arctic coast, and proceed alongshore eastward as far as Cape Bathurst, and then strike out to sea direct for Bank's Land. Unfortunately, from unavoidable circumstances, the stock of pro-



John Rae's sketch of Fort Confidence, on the shore of Great Bear Lake, in the winter of 1850–51.

visions available at Fort Simpson and other stations in the district was so small that only one party could be sufficiently victualled; of course, precedence was given to Commander Pullen, and he immediately changed his course towards the north. By the same conveyance I learned that Sir George Simpson had, with his usual perspicuity, ordered two boats loaded with pemmican and flour to be forwarded from Red River colony by the first open water in the spring and hese I hoped would reach it to some extent, westward. But in this I was disappointed, for, although we travelled with as much rapidity as possible from the portage where he met the boats, we did not arrive at Fort Simpson until the 16th of August, a date much too late to attempt what was intended to be done, as it would be the 20th or 25th of the month before we could reach the sea. Under these circumstances it was difficult to decide how the men and provisions at my disposal could be employed to most advantage.

Personal experience, which few have had an opportunity of acquiring, leaves me to believe that a part or all of Sir John's party may still exist.

It being the belief of those on whose judgment most reliance can be placed that the missing vessels are shut up somewhere between the longitude of 103 deg. and 115 deg. West, and latitude 71 deg. North, it is evident that the most direct route thither from the southward is the Coppermine River, and that is the route I intend to follow next summer, if I receive no intelligence that the searching parties of this season have been successful. To carry out my intentions I started from Fort Simpson with two boats, Mr. H. M'Kenzie (an assistant) and 14 men, on the 23rd of August; owing to the head winds and stormy weather on this large lake I did not arrive here until the 10th ult. This is to be our winter quarters, and fortunately the houses were in as good condition as when I left them last autumn, requiring nothing but doors, windows, and a coat of mud to make them habitable. As we could not expect a long continuance of fine weather, no time was lost in establishing fisheries, and procuring venison from the natives, so as to lay up a winter stock, in which we have been more successful than I at one time anticipated, having already on hand about two months' provisions for all our party, amount-

HUDSON'S BAY COMPANY ARCHIVES P.194

ing to 18 persons and 18 dogs.

What I feared would be the most difficult matter to accomplish was the building of two boats light enough to be transported across to the Coppermine, as it was very generally thought that the wood in this neighbourhood was not suitable for this purpose, and the late Mr. Simpson mentions in his narrative that his carpenter had much trouble in finding boards sufficiently good to repair his boats. I am happy to say that we have succeeded much better than was anticipated, one of the boats being already more than half finished, and boards enough sawn to complete both. They are to be 22 feet keel, 6 feet 6 inches beam, and 2 feet 3 inches deep midships, exclusive of keel, and each rigged with two lug-sails.

We had by our own exertions, in a country previously unknown to us, obtained the means of subsistence for twelve months.

It may be supposed by many that to continue the search for Sir John Franklin beyond the summer of 1850, if not then found, would be a useless waste of time, labour and money; but with this supposition I cannot agree, and my opinion is founded on a personal experience which few persons have had an opportunity of acquiring, and which leaves me to believe that a part or all of Sir John's party may still exist in 1851. In 1846–7 I wintered at Repulse Bay with a party of 12 men, only 2 of whom, before arriving there, had ever practised deer-shooting, and 2 others were fishermen. We had little or no fuel that could be properly so called, the mud with which our stone house was plastered over never dried but only froze, and it was so cold inside that a man, one night, got his knee frostbitten, although he had one of his companions under the blankets with him. Yet we suffered no privation as regarded food, except that during the shortest days we took only one meal per diem as a precautionary measure, not knowing how late it might be in the spring before the reindeer migrated northward.

That we were not much the worse for our exposure to cold and low diet may be inferred from the fact that in the spring we traced about 500 miles of new coast, forming the shores of Committee Bay, in doing which I and one of my men travelled on foot upwards of 1,000 miles and were, on our return (although low in flesh) as sound and well as when we started.

When leaving York Factory in June 1846 we had not more than four months' provisions with us; when we returned to that place after an absence of 14 months and 23 days, we had still a third of our stock of original provisions on hand, showing that we had by our own exertions, in a country previously totally unknown to us, obtained the means of subsistence for 12 months. Why may not Sir J. Franklin's party do the same? If he has been providentially thrown on or near a part of the coast where reindeer and fish are at all numerous, surely out of so many officers and men sportsmen may be found, after some practice, expert enough to shoot the former, and fishermen to seize or net the latter, or take them with hook and line under the ice?

When I began this letter it was my object to give you as brief an outline as possible of my contemplated operations, but I have digressed sadly, and must now endeavour to return to the subject. In the spring, if our stock of provisions admit of it, I purpose proceeding, with a couple of companions and a sledge of three dogs, in the beginning of May, 15 or 20 days' march to the northward, between Victoria and Wollaston Lands, during which trip I hope to travel 500 or 600 miles (i.e., 250 or 300 miles out and the same distance homeward), should we meet with no serious obstacle. In the meantime provisions for the summer's voyage will be hauled on sledges and deposited at the Kendall river, to which place the boats are to be brought over as soon as the Dease River breaks up, which may be about the 6th or 7th of June, when I shall be at the Kendall to meet them, and prepared to descend the Coppermine as soon as it becomes clear of ice. The direction to be afterwards followed will depend much upon the state of the sea ice and the appearance and trending of the lands that I had visited in my previous journey.

The winter sets in here rather early, the thermometer having fallen to zero (Fah.) on the 23rd ultimo. Since then the weather has been mild for the season, with continued easterly winds which, for the past week, has caused our hunters to be unsuccessful, as it has led the deer (which invariably travel head to wind) to a great distance.

I cannot expect you to afford space in your paper for this lengthy communication, but perhaps you may consider some portions of it, if put into somewhat better form, worthy of appearing in print.

I am, Sir, &c.
John Rae

From John Rae, Arctic Explorer: The Unfinished Autobiography, *edited by William Barr. Reprinted with permission of University of Alberta Press.*

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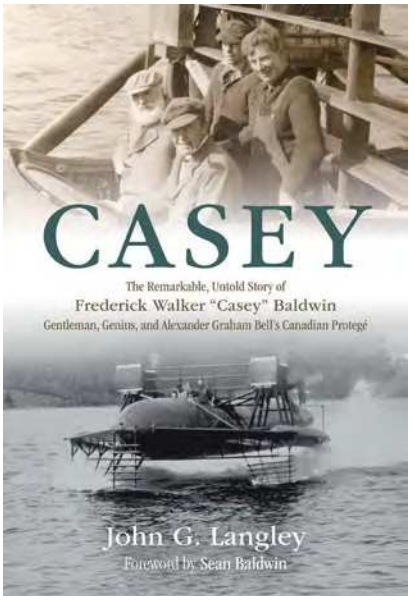

CASEY
The Remarkable, Untold Story of
Frederick Walker "Casey" Baldwin
Gentleman, Genius, and Alexander Graham Bell's Canadian Protegé
John G. Langley
Foreword by Sean Baldwin

FIRST FLYER

Casey: The Remarkable, Untold Story of Frederick Walker "Casey" Baldwin: Gentleman, Genius, and Alexander Graham Bell's Canadian Protegé

by John G. Langley
Nimbus Publishing,
312 pages, $24.95

The story of Alexander Graham Bell's bold aerial experiments at Baddeck on Nova Scotia's Cape Breton Island — tests of massive kites that culminated in the 1909 flight of the *Silver Dart*, the first powered craft flown in the British Empire — has been told in countless books. The pilot for that record-setting flight, local boy J.A.D. McCurdy, became a household name, at least in Nova Scotia. But he was not the first Canadian to fly; that distinction was earned by another young man in Bell's orbit, Frederick Walker Baldwin.

Casey Baldwin, as he was known, was a Toronto-born, university-trained mechanical engineer who played a key role in Bell's experiments and became a beloved member of the inventor's inner circle. When Bell's cigar-shaped, water-skimming hydrofoil, the HD-4, set a world speed record for a water-borne craft on Nova Scotia's Bras d'Or Lakes in 1919 — topping seventy miles (112 kilometres) per hour — Baldwin was at the controls.

Nova Scotia author John G. Langley gives Baldwin his due in this biography of "a great, unheralded figure in Canadian history," as Langley puts it, whose life and accomplishments have languished in the long shadows cast by Bell and McCurdy. Langley followed previous researchers through the vast archives at the Alexander Graham Bell National Historic Site in Baddeck, where he lives. But access to unpublished private correspondence still in the Baldwin family's hands offered fresh insights into his subject.

Baldwin came to Cape Breton with an impressive pedigree: His grandfather Robert was the reform politician who forged the Baldwin-LaFontaine alliance that brought responsible government to the Province of Canada in 1848. A star athlete in his university days — the poem "Casey at the Bat" was the inspiration for his nickname — Baldwin was enthralled with the Wright brothers' test flights and designed a flying machine of his own, despite an engineering instructor's admonition to stop "wasting class time on such foolishness." His life changed in 1906 when McCurdy, one of his University of Toronto classmates, recruited him to help with Bell's experiments.

The aging inventor and his twenty-four-year-old protegé hit it off, working closely on kite construction and the boat designs that culminated in the HD-4. Bell considered Baldwin "quite a genius," and Mabel Bell was delighted to see her husband "working in company with a capable young man who so thoroughly believes in him." A founding member of the couple's Aerial Experiment Association, Baldwin became the first Canadian (and first British subject) to fly a heavier-than-air machine in 1908 — beating McCurdy by a year — when he kept a prototype in the air for a distance of three hundred feet (ninety-one metres) in upstate New York. Baldwin also devised the aileron, a horizontal control rudder essential for flight.

Langley, a retired lawyer who has written a biography of Halifax steamship-line founder Samuel Cunard, deftly traces Baldwin's transition from aviation industry pioneer (he established a factory that briefly produced planes at Baddeck) to his work on Bell's innovative hydrofoils. When the inventor died in 1922, his last wish was that his family "stand by Casey" and continue to fund his efforts to perfect the hydrofoil. In the 1930s Baldwin followed his illustrious grandfather's lead and went into politics. Elected to the provincial legislature, he promoted Nova Scotia's nascent tourism industry and was instrumental in the creation of Cape Breton Highlands National Park, which opened in 1941.

Casey is a well-researched biography of a man eulogized upon his death in 1948 as "a legendary figure" and "one of Nova Scotia's most distinguished adopted sons." Thanks to Langley, he now has the acclaim he deserves.

Reviewed by **Dean Jobb**, author of *Empire of Deception* (HarperCollins Canada), the untold story of 1920s Chicago swindler Leo Koretz and his escape to a life of luxury in Nova Scotia.

DOCTORING BEYOND BORDERS

Radical Medicine: The International Origins of Socialized Health Care in Canada

by Esyllt W. Jones
ARP Books, 379 pages, $28

Too often, argues Esyllt Jones, the history of Canada's health care system has been written to fit a patriotic narrative — medicare as an extraordinary nationalist achievement and a touchstone of Canadian identity. But that is a glib

and distorted view of how we landed up with the health care we have today, the University of Manitoba history professor writes in *Radical Medicine*. Moreover, today's health services are a third-rate version of what Canadian reformers originally hoped to achieve.

Jones traces the development of medicare in Canada from its origins within a much larger international phenomenon: the acknowledgement within industrialized countries in the early twentieth century that the state should take some responsibility for the health of its citizens. Champions for state intervention in health care throughout Europe and North America were captivated by what was happening in post-revolution Russia. Soviet government officials explained to eager visitors that their health initiatives were part of the larger political project: a socialized health care system that put as much emphasis on preventive care (improved diet and sanitation) and the elimination of inequality as it did on medical services.

Admirers of Soviet initiatives, particularly their community health clinics, included not only leading British socialists Beatrice and Sidney Webb but also Canadians Norman Bethune and Frederick Banting, as well as Henry Sigerist, a Swiss professor of medical history who advocated for socialized medicine in both the United States and Canada. Jones acknowledges that many of these reformers were naive in their assessments of life for most Soviet citizens, but they saw Soviet developments in health care as a set of health care policies from which the West could learn.

These reformers were oblivious to the incompatibility between the level of state control in Russia and the liberal values of the West. Banting appears here as particularly guileless. On his return from a trip to Moscow in 1935, he told Britain's *Daily Mail*, "There is … more freedom in Russia than anywhere else in the world — and I've been all over the world."

The Soviet model of "polyclinics," in which salaried professionals offered a range of health services, was enthusiastically adopted by Britain's Labour Party health reformers. Labour-led London boroughs built landmark health centres in the 1930s, of which the best known is the Finsbury Health Centre. (Finsbury also erected a monument to Lenin.)

The movement towards universally accessible health care, regardless of a patient's economic status, gathered strength on both sides of the Atlantic. In Saskatchewan, organizations as varied as the Wheat Pool, the Teachers' Federation, and the Federation of Labour, along with homemakers clubs and rural municipalities, endorsed the call for "the socialization of the medical structure of the Province." They pushed for a regional network of similar centres.

So why did Saskatchewan — and, in time, the rest of Canada — end up not with this radical solution but with a hospitalization insurance system that skewed government-funded services away from prevention and holistic care? Jones explores (sometimes in agonizing detail) the various political debates leading up to Premier Tommy Douglas's 1946 *Hospitalization Act*. She suggests that the Douglas government simply didn't have the stomach to embrace the more radical alternative, particularly (but not only) because of opposition from the medical profession.

Our current model of health care is built on a "private practice, public payment" system, in the words of medical historian and physician David Naylor. This has not achieved the health equity that Jones argues might have been possible.

Jones is as idealistic as many of the left-wing activists she profiles in this volume. However, she does not ignore the blinkered approach of many of Saskatchewan's "red" reformers, pointing out that they largely ignored the desperate health status of the Indigenous communities in the North of the province.

Reviewed by **Charlotte Gray**, the author, most recently, of *Murdered Midas: A Millionaire, His Gold Mine, and a Strange Death on an Island Paradise*.

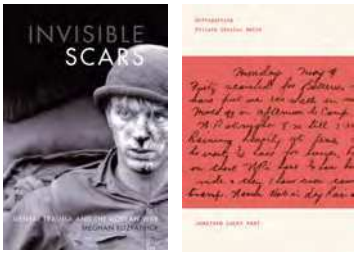
SOLDIERING ON

Invisible Scars: Mental Trauma and the Korean War

Meghan Fitzpatrick
UBC Press, 194 pages, $24.95

Unforgetting Private Charles Smith

Jonathan Locke Hart
AU Press, 76 pages, $19.99



Often referred to as the "forgotten war," the Korean War conflict effectively lasted only three years, from 1950 to 1953. However, the massive bombing and brutal fighting in an unforgiving, mountainous landscape, with punishingly cold winters and intensely humid summers of flooding, rodents, and insects, exacted an incredible toll of more than four million dead and wounded, many of those civilian casualties.

As historian Meghan Fitzpatrick points out in her well-written and insightful study, while much has been said about war trauma, little attention has been given to the soldiers who served in the Korean War, and even less to the British Commonwealth Division and the medical teams that supported it. Canadians played a key part, composing three quarters of the divisional psychiatrists.

In *Invisible Scars: Mental Trauma and the Korean War*, Fitzpatrick examines the "unprecedented experiment in integration and inter-allied cooperation" as part of the United Nations response to the invasion of South Korea by North Korea. In fact, she writes, the Korean War represented a "pivotal turning point" in Western battlefield medicine, with higher rates of soldiers returning to battle and relatively fewer battle mortalities due to mobile hospitals, surgical advance-

ments, and helicopter airlifting.

Added to the large U.S. contingent of eventually nearly two million combatants, approximately 145,000 troops were deployed from the United Kingdom, Canada, Australia, and New Zealand and formed the 1st British Commonwealth Division in 1951. They were reported to be "the best," Fitzpatrick writes: "Admired by allies and enemies alike, the officers and men of the division were well known for their discipline and professionalism."

Her chapter on efforts to sustain soldier morale in the division is especially enlightening. Limited tours of duty were implemented by leadership, based on previous wartime experience and an astute analysis of the ambiguous, extended nature of the conflict, which created a strain on collective spirits. Though mental health was considered, the treatments continued to be directed towards returning soldiers to the field.

The conflict mainly took place at night, with heavy shelling that could last for hours and that resulted in vicious shrapnel injuries. The extreme climate led to other injuries such as frostbite, trench foot, and immersion foot. These factors combined to create overwhelmingly stressful conditions that had impacts long after the soldiers returned home. The ultimately unresolved nature of the conflict, as well as an adversarial pension system, meant there was little practical, psychological, or moral support for the repatriated soldiers, with enduring effects on their mental health.

If, as Fitzpatrick notes, the wounded soldier is at the heart of her study, then the forgotten soldier is at the heart of another, very different book. *Unforgetting Private Charles Smith* provides a unique look at the year-long diary of a twenty-two-year-old First World War trench soldier. Records show that Smith died at the Battle of Mount Sorrel, the "fiercest bombardment yet experienced by Canadian troops," according to Veterans Affairs Canada. Men were "literally blown from their positions" as entire sections of trench were destroyed.

The diary inscription requests its return to Private Charles Smith's mother in the case of his death. As if honouring that request, poet and scholar Jonathan Locke Hart arranges selected diary entries into a long poem, compelling readers to attend closely to the words. It's an exercise "against remembrance," as Hart titles the accompanying essay in this slim volume.

By their very nature, and despite good intentions, "memorials confer anonymity," requiring lists of names and "the transformation of human anguish into heroism," the author writes. Hart is after something different. Through Smith's mundane descriptions of the weather and of daily life in the trenches, a remarkable, moving portrait emerges in tribute to the particular life of one ordinary soldier.

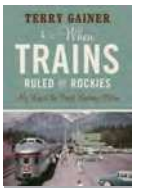
"It is hard to realize we are at war," Smith writes in September 1915, three months into his deployment. Soon enough, the tone shifts, and we get the sounds and smells, the lived experience of the trenches. "Some night last night," he writes. "We had stripped and slept in underwear./ It started to rain and rained all night.// I slept in a pool of water./ Weather rotten." The descriptions become more haunting: "I heard the moan/ Of the air as the shell cut through."

In May 1916, he writes, "Work party: we have had a jake time./ There was hardly any shelling and only/ Two casualties in eight days.// One killed. One wounded.// We moved up to supports on Hell Street./ A good dugout. A shell landed near us,/ A piece caught me in the back only making// A bruise. I dropped the wine and ran like anything/ For the trench. I wanted to get away/ From the place. I suffered a little from shock." Private Charles Smith died on June 2, 1916, two days after his final diary entry.

Reviewed by **Mariianne Mays Wiebe**. Her recently published first novel, *Kate Wake*, is partly set in a mental hospital during and after the First World War.

MORE BOOKS

When Trains Ruled the Rockies: My Life at the Banff Railway Station
by Terry Gainer
Rocky Mountain Books, 271 pages, $22



In his recent book *When Trains Ruled the Rockies*, Terry Gainer details every nook and cranny of the Banff Railway Station and its activities — from the different trains that came to Banff and their schedules to the beautiful rock garden decorating the station's grounds. In doing this, he documents the important role the station played as a community hub in the small mountain town of Banff, Alberta.

Gainer first moved to Banff in 1948, when his father became the station agent. Their family lived in the residence above the station until 1955, and Terry Gainer eventually worked at the station during summers. He started as a porter in the baggage room and then worked as a redcap (railway porter) until 1962.

His personal experiences and memories of the time contribute to an intimate look at life in Banff during the mid-twentieth century. Gainer recounts some of the town's major events and celebrations — such as the Banff Winter Carnival and the visits of royals — while also telling of everyday life growing up in Banff.

Yet the stories centre on the railway station, which acted as the main circuit board for everything (and everyone) that funnelled into and out of the town. As explained by Gainer, "The station was a distinct community, complete with the most popular coffee shop and the best gossip in town."

His book, which includes both personal and archival photos, provides an entertaining and nostalgic look at a time "when trains ruled the Rockies."

— *Brooke Campbell*

Gilles Villeneuve: His Untold Life from Berthierville to Zolder
by Károly Méhes
Pitch Publishing, 184 pages, $53.95

Gilles Villeneuve was the first Canadian driver to win a Formula One motor race, and he did it in 1978 at the first event held in Montreal, less than a hundred kilometres from his hometown of Berthierville, Quebec. His career at the top level of motorsport lasted less than five years. Yet the deceased former Ferrari driver remains one of the most beloved and, for the most part, respected F1 racers — as demonstrated by the many interviews in the book *Gilles Villeneuve: His Untold Life from Berthierville to Zolder.*

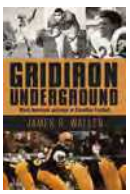
Sports journalist Károly Méhes became a Villeneuve fan while growing up in Hungary. For this book he spoke and corresponded with the driver's former competitors, racing team owners, sponsors, other journalists, and even Villeneuve's wife, Joann, and son, Jacques — who in 1997 became Canada's only Formula One world champion. Besides interviews with several other world champions, Méhes' book includes tremendous photos of races and trackside life.

Gilles' best season was in 1979, his second full year in F1, when he won three races and placed second in the championship. Then Ferrari sporting director Marco Piccinini said Villeneuve "was always on the limit and often beyond! But that was his genuine nature, which all Ferrari's fans around the world deeply loved."

One famous on-the-limit event was Villeneuve's battle with his French competitor and friend René Arnoux for second place at the 1979 French Grand Prix, where the two drivers banged wheels during the race's closing laps before the Canadian driver claimed the higher podium spot. In an interview with Méhes, Arnoux called it "the best race in the world!"

Even when driving a less-competitive car, Villeneuve managed victories that endeared him to Ferrari fans — such as in 1981 at the Monaco Grand Prix, Formula One's pinnacle event, and at the next race in Spain, where he held off four other drivers who finished within 1.24 seconds of the lead. Villeneuve died from a crash during practice for the 1982 Belgian Grand Prix. — *Phil Koch*

Gridiron Underground: Black American Journeys in Canadian Football
by James R. Wallem
Dundurn Press, 272 pages, $23.99



When Warren Moon was growing up in southern California, his ambition was to become a starting professional football quarterback. He would soon learn that the only way to achieve that goal was to head north to Canada.

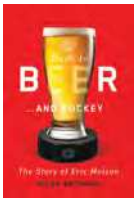
In the book *Gridiron Underground*, Canadian writer and filmmaker James R. Wallem describes how black football players in the United States, including Moon, were often passed up for positions with National Football League teams because of the colour of their skin. Wallem explains in sometimes disturbing detail how black players faced discrimination, assaults, and even death threats while playing football in the United States.

Many of them came to the Canadian Football League for the opportunity to play professional football, including former Hamilton Tiger-Cats quarterback Bernie Curtis. While starting at quarterback in a college game in New Jersey in the 1940s, Curtis had glass baby bottles hurled at him by people in the crowd. He later said, "Can you imagine? People throwing baby bottles and yelling at me to get off the field."

As Wallen relates, many of these black football players felt welcomed and embraced by fans and teammates in the CFL. They believed that playing football in Canada allowed them to live out their football dreams with a degree of safety and freedom they couldn't find in their home country. — *Dave Baxter*

Brewed in the North: A History of Labatt's
by Matthew J. Bellamy
McGill-Queen's University Press, 464 pages, $34.95

Back to Beer … and Hockey: The Story of Eric Molson
by Helen Antoniou
McGill-Queen's University Press, 461 pages, $34.95



In the 1670s, Quebec's intendant, Jean Talon, opened a brewery to serve the Canadiens of New France. There were many reasons for doing so — for instance, beer was often safer to drink than the available microbe-ridden milk or water, and Talon believed the new industry would promote farming while bolstering the economy. He also believed that beer, with its weaker alcohol content, would help to cure the community's addiction to the much stronger brandy.

Over the centuries, beer has been the subject of both controversy and celebration, seen by abstainers and teetotallers as a demon drink and by everyone else as a refreshing symbol of friendship and celebration, as in sharing a beer or raising a glass. Two new books examine the business side of the Canadian brewing saga. Their subjects, Labatt's and Molson, each have histories that span centuries.

Brewed in the North: A History of Labatt's, by Matthew J. Bellamy, explores the story of the Labatt family, which began brewing in the 1840s in London, Upper Canada. Bellamy follows the company through the

LIFELINES Janet Nicol's new book, *On the Curve: The Life and Art of Sybil Andrews* (Caitlin Press, 160 pages, $28.95), tells the story of a woman who grew up and trained as an artist in England before moving in 1947 to Campbell River, B.C., on Vancouver Island. Sybil Andrews worked in several media, but it's particularly her prints that evoke a sense of movement and vitality. Andrews' linocut *Wings*, above, is reminiscent of rural Suffolk in England but was also inspired by her visits to Tom Hudson's farm on Vancouver Island.

COURTESY OF GLENBOW MUSEUM AND ARCHIVES

lows and highs of brewing, from the industrial revolution to prohibition and beyond. He explains how the company navigated myriad challenges, faced down competitors, and survived two world wars and the Great Depression to emerge as a company that, by the 1970s and into 1980s, had become virtually synonymous with Canada itself.

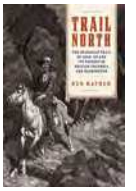
Bellamy, an associate professor of history at Carleton University in Ottawa, also explains how this quintessentially Canadian company came to be sold to international interests. "This book is structured around the rise and fall of Labatt," Bellamy says in his introduction. "What did the decision-makers at Labatt do right and what did they do wrong?" *Brewed in the North* is enhanced with images and contains extensive footnotes and source citations.

A second book, *Back to Beer… and Hockey: The Story of Eric Molson*, by Helen Antoniou, takes a much more personal approach to its subject. It's the story of an iconic brewing family as told by an insider — Antoniou is married to Andrew Molson, Eric's son, and has unique access and insights into the book's subject matter that greatly enhance the story.

The Molson Brewery was founded in 1786 in Montreal by John Molson, and, like Labatt's, it emerged from prohibition to become a titan of the Canadian brewing industry. Eric Molson's rise through the company is a fascinating tale, and Antoniou's talent for storytelling makes the prose come alive.

More than just a business history, *Back to Beer… and Hockey* has plenty to offer to readers looking for new and personal insights into a business family that has made significant contributions to the growth and development both of Montreal and of Canada. — *Mark Reid*

Trail North: The Okanagan Trail of 1858–68 and its Origins in British Columbia and Washington
by Ken Mather
Heritage House, 304 pages, $22.95



William George Cox was named assistant gold commissioner at the Rock Creek mine in British Columbia near the U.S. border in 1860. His position involved overseeing mining operations — from revenue collection, to mail distribution, to being prepared to serve as coroner.

Cox was also the main representative for the colonial government at the mine, and his position was intended to help to maintain law and order. He was known for his common sense in making decisions as well as for his humour. When faced with two miners fighting over a land claim, he determined ownership by having the rivals race from the courthouse to the disputed plot.

The Okanagan Trail — the route from present-day Brewster, Washington, to Kamloops, B.C. — was used by B.C. gold miners as well as by many other people. The trail acts as a "natural corridor" connecting the Fraser and Columbia river systems.

In his book *Trail North*, historian Ken Mather explores the history of the Okanagan Trail through the different groups that used it, both before and after the creation of the border along the forty-ninth parallel. The book includes stories about Indigenous peoples, fur traders, miners, and cattle drovers.

Mather has written several other books that deal with settlers, ranching, and cowboy history, including *Ranch Tales* and *Frontier Cowboys and the Great Divide*. *Trail North* provides maps that illustrate the changing nature of the region as Mather tells how different groups adapted and changed with the landscape.
— *Henrietta Roi*

Governor General Julie Payette (front row centre) at Rideau Hall in Ottawa with recipients of the 2019 Governor General's History Awards and Canada's History Society President & CEO Janet Walker (front row far right). Clockwise from top left, Robert Bell, David Brian, Stephen Punga, Kayla Dallyn, Genevieve Soler, Jock Martin, Heather Ragot, Heather Jefkins, Robin Folvik, Anna Rambow, Janet Walker, Derek Tan, Yukiko Stranger-Galey, Sylvia D. Hamilton, Julie Payette, Shirley Tillotson, Sister Yvette Isabelle, Josée Grandmont, and Jean-Philippe Payer.

A celebration of History Makers

The most powerful encounters with history often begin with a single story.

by Janet Walker

A compelling tale can make a big impact — sparking our imagination, nurturing empathy, or putting historical events into context. Through the lens of a single story we can ask questions, engage in conversations, and evaluate ideas that reveal larger patterns and themes. Personal histories can help to fill gaps created by traditional historical narratives and can make complicated histories more accessible to learners of all ages.

Sylvia D. Hamilton has spent her career enriching and reframing conceptions of Canadian history and its subjects. For more than forty years, the public historian from Grand Pré, Nova Scotia, has researched and documented the lives and experiences of African Canadians in her films, writing, art installations, and public presentations.

In January 2020, Hamilton was among seventeen recipients of a 2019 Governor General's History Award. The awards were presented at Rideau Hall in Ottawa by Her Excellency The Right Honourable Julie Payette. For making an indelible mark on Black history in Canada, Sylvia received the Governor General's History Award for Popular Media: The Pierre Berton Award.

"I consider it recognition not only for my work but significantly for the people — African Canadians — who have so generously encouraged me to share their stories. I hope it says to them: your stories, contributions, and your lives do matter here."

Other history makers from across the country had similar impacts by making the personal stories big and the big stories personal. The 2019 award recipients shared their perspectives with the national history community at the twelfth Canada's History Forum in Gatineau, Quebec. These leaders in their fields discussed how they use the stories of individuals, families, places, and communities to form meaningful connections to larger moments in Canadian history.

Uncovering the struggles and accomplishments of African Canadians and sharing them with wide audiences has been Sylvia Hamilton's life's work. Using the power of a single story, she gives public relevance to a private experience, igniting a flame in each of us to learn, to listen, to remember, and to understand.

For more about the award recipients, go to CanadasHistory.ca/awards. To watch a recording of the forum, visit CanadasHistory.ca/HistoryForum.

MCPL MATHIEU GAUDREAULT, RIDEAU HALL, OSGG-BSGG, 2020.

Left: Canada's History Society President & CEO Janet Walker, left, with Meghan Nameth, Amber Fundytus, and Tiffany Bourré of Hudson's Bay Company at the History Makers Gala in Gatineau, Quebec.

Below: Elizabeth Kocmur and James Baillie – a former member of Canada's History's board of directors – at the History Makers Gala.

Bottom right: The History Makers Gala also commemorated the 350th anniversary of Hudson's Bay Company. The company was founded on May 2, 1670.

Right: Canada's History Forum Master of Ceremonies Anne Trépanier, left, speaks with Sylvia D. Hamilton, recipient of the Pierre Berton Award, at the 12th Canada's History Forum.

Below: Excellence in Teaching award recipient Jock Martin, his daughter Brynn Martin, and his wife, Lisa Martin, at the History Makers Gala.

BRITTANY GAWLEY

Above: Winners of the Kayak Kids' Illustrated History Challenge, Indigenous Arts & Stories, and Young Citizens programs at the Canada's Youth History Awards. From left, Anne-Florence Lafond, Hanna Sault-Hartwick, Gabriel Castilloux Calderon, Ashton Walker, Jonathan Lavalley, Aija Komangapik, Ella Čapek, Penelope Siozos, Caitlin Croskery, Valerie Sia, and Karen Yan.

Left: Young Citizen Jonathan Lavalley at the Canada's Youth History Awards held in the Canadian History Hall at the Canadian Museum of History.

Right: Shannon Kilburn, left, and Amy Korczynski of TD Bank Group, presenting sponsor of the History Makers Gala.

BRITTANY GAWLEY

Governor General's History Awards

Canada's National History Society congratulates the recipients of the 2019 Governor General's History Awards. For more information, visit CanadasHistory.ca/Awards

Governor General's History Award for Popular Media: The Pierre Berton Award

Sylvia D. Hamilton
Grand Pré, Nova Scotia

Presented by Canada's History

Governor General's History Award for Excellence in Community Programming

100th Anniversary of the Death of Albert "Ginger" Goodwin
Cumberland Museum and Archives
Cumberland, British Columbia

1699–2018 : l'histoire d'une vie
Musée des Ursulines de Trois-Rivières
Trois-Rivières, Québec

Presented by Canada's History

Governor General's History Award for Excellence in Teaching

Robert Bell
Dundas Central Public School
Dundas, Ontario

David Brian and Stephen Punga
Académie Ste-Cécile International School
Windsor, Ontario

Kayla Dallyn and Genevieve Soler
Exshaw School
Exshaw, Alberta

Heather Jefkins
Assiginack Public School
Manitowaning, Ontario

Jock Martin and Heather Ragot
St. John's-Ravenscourt School,
Winnipeg, Manitoba

Jean-Philippe Payer
École L'Odyssée
Québec City, Québec

Presented by Canada's History with the support of TD Bank Group

Governor General's History Award for Scholarly Research

Shirley Tillotson
Give and Take: The Citizen-Taxpayer and the Rise of Canadian Democracy
Halifax, Nova Scotia

Presented by the Canadian Historical Association with the support of the L.R. Wilson Institute for Canadian History

Governor General's History Award for Excellence in Museums: History Alive!

Perspectives on Biodiversity – Sturgeon Harpoon Knowledge Web
Beaty Biodiversity Museum and the Musqueam First Nation
Vancouver, British Columbia

Presented by the Canadian Museums Association with the support of Ecclesiastical Insurance

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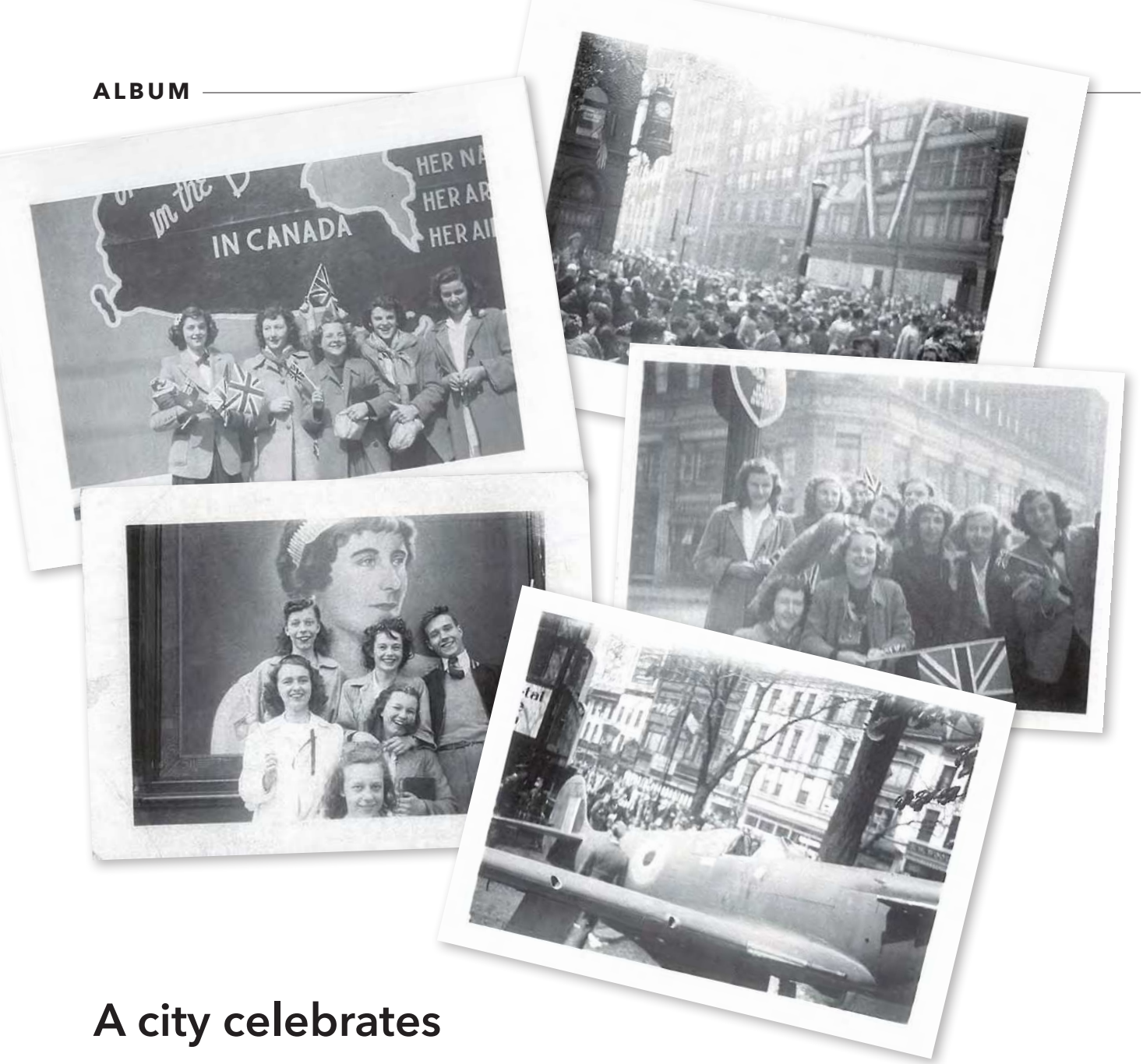

A city celebrates

On VE day, May 8, 1945, the students of Hamilton Central Collegiate Institute were given the afternoon off. As with almost everyone else in Hamilton, we headed downtown, where people were celebrating the end of the Second World War in Europe.

The streets were clogged with people, but my friends and I managed to hitch a ride on the back of a flatbed truck, before we walked the rest of the way. I remember that I knelt on my glasses while climbing onto the truck. My mother was not amused!

Fortunately, I had my camera and was able to snap the photos I have included. The top left photo shows, left to right, Lois Taylor, Beverly Thompson, Shirley MacLennon, Marion Sheppard, and a girl on the right whom I cannot identify. Store windows were protected with backdrops such as the one behind them.

The photographs of the crowds and of the airplane are at King and James streets. The backdrop of Queen Elizabeth (the mother of Queen Elizabeth II) was at Birks jewellery store; standing before it are Joyce Hotchin, Joyce Mehlenbacher, Bill Brockloff, Sherlie Bishop, Joan MacIndoe, and (I think) Elsie Cade. Besides those already mentioned, the photo of a larger group of students also includes Marg Davis, Joyce Plank, Peggy Beattie, and Heather Curry, as well as two girls I cannot identify.

Submitted by Audrey Wild of Salt Spring Island, B.C.

Do you have a black-and-white or colour photograph that captures a moment, important or ordinary, in Canada's history? If so, have it copied (please don't send priceless originals) and mail it to Album, c/o Canada's History, Bryce Hall, Main Floor, 515 Portage Avenue, Winnipeg, MB R3B 2E9. Or email your photo to album@CanadasHistory.ca. Please provide a brief description of the photo, including its date and location, details about people appearing in the photograph, and further information about the event or situation illustrated. Photos may be adjusted for presentation in the magazine.

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